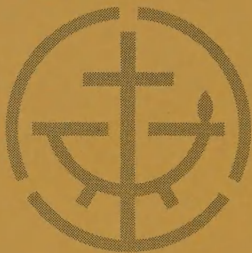


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THE BIRTH OF THE UNIVERSE



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1864,



JOHN M. PRYSE

Why is the eternity of the past
any more measurable than
the eternity of the future?
THE

BIRTH OF THE UNIVERSE;

(1)

BEING

A PHILOSOPHICAL EXPOSITION

OF THE

Origin, Unfoldings and Ultimate of Creation.

BY AND THROUGH R. P. AMBLER.

(11)

Probe the profound of thine own nature, man!
And thou may'st see reflected, e'en in life,
The worlds, the Heavens, the ages.

* * * * *
God and His great idea, the universe,
Are over and above us. Be the one
Worshipped, the other reverently proved.

Festus.

New York :

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1853.

Entered according to Act of Congress, in the year 1853,

By R. P. AMBLER,

In the Clerk's office of the District Court of the United States, for the Southern Dis-
trict of New-York.

TO
ALL UNFETTERED MINDS,
That seek for Truth and fear not Man;
WHOSE THOUGHTS UNFOLD IN LIGHT,
OR RISE
To scan Creation's Mysteries,—
THIS VOLUME
IS RESPECTFULLY INSCRIBED.

CONTENTS.

	Page.
INTRODUCTORY ADDRESS. - - - - -	11
THE BEGINNING. - - - - -	19
THE ORIGINAL GERM. - - - - -	27
PHILOSOPHY OF CREATION. - - - - -	46
PRINCIPLE OF DIVINE ACTION. - - - - -	55
THE CREATIVE FORCES OF DEITY. - - - - -	76
UNFOLDING OF THE PRIMITIVE ELEMENTS. - - - - -	88
THE EVOLUTION OF WORLDS. - - - - -	95
PROGRESSIVE DEVELOPMENTS. - - - - -	106
STRUCTURE OF THE UNIVERSE. - - - - -	128
THE ALPHA AND OMEGA. - - - - -	135
THE CONCLUSION. - - - - -	140

PREFACE.

THE psychical experience of the writer has induced him to believe that the human world is, and always has been, at least to some extent, under the control and guidance of invisible or superior intelligences. And furthermore it has been deeply and thoroughly impressed upon his mind, that the thoughts, purposes, and actions of individuals have been, in numerous cases, molded and directed to certain definite ends, which may be entirely different from those that were recognized in their own mental determination. This was undoubtedly true with reference to the inspired prophets of ancient times; and it is not too much to suppose that the great philosophers, poets, and orators of all ages, have been blessed with the divine afflatus that descends from the spheres of celestial being. Therefore it is not surprising or incredible to me, that numerous individuals in this age should be operated upon and influ-

enced directly by spiritual beings, in such a manner as to walk, write, or speak under their control ; for this is only what might be supposed to naturally follow from the rapid advancement of the world and its growing intimacy with the immortal sphere.

11 In the course of an exceedingly interesting experience, the reality which is here referred to has become so far interwoven with my own individual consciousness, as to be rendered almost as apparent and sensible as the fact of existence itself ; and on appropriate occasions, while in a passive and abstracted state of mind, I am enabled to converse freely and familiarly with what appear to be the intelligences of another sphere, as with the friends by whom I am surrounded on the earth. I do not refer, however, to this portion of my experience for the purpose of claiming any personal superiority with reference to others, or even to claim an equality with those whose names have been revered in the past, but simply to furnish an intimation of the peculiar mode in which this volume was produced. It is a fact which I may properly state, though it may not be fully credited by some readers, that, for many months, I have been unable, after repeated attempts, to write any thing with the use of my own mental faculties, in opposition to the will of the invisible powers,—while, on the other hand, when it seems to be in accordance with their desire, a vast amount of writing

is frequently accomplished in a brief space, without any apparent effort or labor of my own. The work which is here presented was written at intervals in this manner, the special periods of writing being selected as above stated, and the thoughts and expressions employed being breathed on the opened senses of the spirit in the interior condition.

The grand design of this work is to afford a comprehensive survey of the laws, forces, and processes involved in the formation of the cosmical structure, without descending into the minute details that may be comprehended in the mighty work of creation. Accordingly it will not be just for the reader to anticipate more than a generalization of the prominent principles connected with this subject, though in these, it is hoped, will be found a broad and substantial ground-work, on which the investigating mind may erect its own superstructure. It is of the utmost importance that the principles to which I have just alluded, should be clearly comprehended by the human mind, inasmuch as they are the indices that point to all the innumerable avenues of truth in the field of philosophical or theological inquiry. The fact will be easily recognized that the actuating and vitalizing forces, by and through which the Universe was born, are the natural and eternal movements of the Divine Thought; and hence, in case these forces are correctly conceived, the mind will have in its possession the means

of searching into those divine and immortal treasures which are concealed in the deep recesses of Nature. On the other hand, it will be found that all existing error, both in philosophy and theology, derives its origin from a misunderstanding of the foundation-principles that relate to the primitive creation of existing forms ; and accordingly the most effectual method of eradicating error, in whatever form it may exist, is to clearly unfold those principles to the reason and intuition of the soul. Considered in this light, the propositions which are made and defended in this work, may be regarded—should they pass the ordeal of critical inquiry—as having an evident bearing on the most important interests of man.

R. P. A.

INTRODUCTORY ADDRESS.

IN obedience to certain interior influences and impressions, which have apparently emanated from an unseen intelligence, I have been moved to indite the volume which is herewith presented to the world. This fact is stated at the outset as a matter of individual consciousness, and as an act of justice to the invisible power of whose presence I am made distinctly conscious, and on whose gentle but impressive breathings I am dependent for much valuable instruction. Yet it should be understood that I have stated simply what I individually feel and know to be true with reference to the source of this work, without feeling any positive desire to convince the reader of the truthfulness of the statement itself, since it seems to me of far less importance to demonstrate the source of my impressions or the mode in which they were received, than to consider whether they are really true and useful in themselves. Indeed, truth requires no aid from a foreign and arbitrary authority; being in itself divine and immortal, it is able to stand on its own merits, and should be loved for its own intrinsic beauty. Hence, in the light of this principle, I am well assured that whatever truth may be contained in this volume, will naturally present its own claims and be sustained by its own intrinsic power, without the necessity of any external prop.

It is a lesson which has been derived from a personal experience, that all truth, like the wide-spread blessings of Nature, is universal and impartial in its application,—though by a natural necessity its appreciation must depend on the receptive capacity of the soul. Like the light which streams continually from the sun, truth is ever flowing from its primal fountain through the medium of the spiritual

spheres; it is breathing around us in the still air—it is the soul of every ray that descends from the stars—it is the life of every pure thought that sparkles in the chambers of the mind. Yet truth, though thus impartially diffused, must, as before intimated, be received by the soul in a measure exactly proportionate to its own development. It would avail nothing that all the truth in Heaven were revealed to a single individual, if the soul were not sufficiently developed to admit of its interior appreciation; for precisely that amount of truth, and no greater, will be received as nutriment to the inner man, which is adapted to the degree of spiritual development and the expansion of the internal powers. Hence the desire is vain and unrighteous that seeks any external and arbitrary revelation to be established as authority, on which the soul may repose with an unquestioning faith. Even were it possible to embody all truth in a printed volume, which should be presented to the world as the universal basis of hope and trust, it would occupy a position analogous to that of the heathen god, presenting rather an object of worship, instead of investigation—of a blind reverence, instead of an enlightened understanding. The truth therefore which the world can digest and appreciate, must necessarily be revealed in parts and fragments, corresponding with the degree of interior unfolding; and this truth, in order to be felt and realized, must be examined, analyzed and comprehended, by the powers of reason and intuition with which the soul is endowed.

All past history has demonstrated the fact, that the human race has been instructed wrongly with respect to those subjects which especially need to be understood. Man has been recognized chiefly as a physical being. The expansive powers of his spiritual nature have not been properly comprehended. Hence the education which he has received has been exceedingly defective, consisting mostly in the accumulation of external facts and the arrangement of crude ideas on the basis of a superficial authority. Systems of instruction have been established, relating to scientific disclosures and theological

doctrines, but these systems are marked with the ignorance and error that existed in the undeveloped minds from which they proceeded. There has been but little power in the systems of popular education to expand and develop the spiritual being; but in these has been generated a repulsive and depressing force, which has tended to rivet the chains imposed by ancient superstition.

But the world is now rapidly advancing to a stage of progress, where it can comprehend and appreciate the truths that pertain to the interior life. Man is beginning to understand that he has a spiritual as well as a material nature—that he is endowed with internal as well as external senses, and that the great realm of being is not confined to the visible forms whose beauty and vastness he admires. Therefore a more complete and rational system of educational training is being rapidly introduced. Imperceptibly to the minds of the mass, a change, silent but powerful, is passing over the sentiments and feelings of the world. The intellectual rubbish which has served as a barrier to human progress, is being removed by the efforts of the struggling soul to enter into the sphere of immortal truth. A time draws near when man will feel the need of something higher than mere external and superficial forms of thought—when the accumulation of passing facts and phenomena will be regarded of less importance than the comprehension of divine principles; when, in short, the discipline of the spirit—the education of the soul—will be recognized as the basis of all true reform and the means by which the great ends of human life are to be attained.

It will be perceived that the volume here presented is an appeal to the reasoning and intuitive faculties of Man, and that it aims to present the grand fundamental principles on which the Universe itself is based. To those minds which yield a blind credence to the authority of the past, and rest their faith on the bare statements of ancient records, this work may appear entirely useless and vain; and to others which still linger in the shadows of an external sphere, perceiving no truth but that which may reside in some visible phenomena, it

will, perhaps, seem to be only the weaving of an unsubstantial theory. But there are other minds—and for these chiefly the volume has been written—which are no longer willing to lean on the mere traditions of men, but seek truth wherever it may be found for the truth's sake, and which at the same time are inclined to retire from the crumbling altars of outward worship, and approach the shrine of the unseen reality. The wisdom that would now speak to the world is that which relinquishes all superficial authority to repose confidence in the divine and unerring teachings of Nature. The expanded spirit will seek to leave the forms that fade and die. It will ascend beyond the things that bloom for a season and then pass away, and will be attracted to the beautiful and ever-living principles which have their dwelling-place in the heart of the Universe. Infinite and glorious beyond conception are the realities which exist in Nature ; and these are not contained in the musty parchments of the past—they are not embraced within the lids of any earthly history—they are not even confined within the limits of those pages which men have long gazed upon with blinded reverence, but they gleam forth in those higher, unwritten revelations that issue from the heart of Deity.

In the preceding remarks, the writer would not undervalue the importance of facts as connected with any natural truth. While the vail of materialism rests on the human mind and sense is made the standard by which Reason utters her decisions, it is positively essential that the world should have evidence of an external nature to demonstrate those realities which are beyond the limit of sensuous perception. But this should not, in the view of the writer, be regarded as the ultimate for which the soul should seek. (Facts are simply the stepping stones that lead to more interior truth.) They are not in themselves the real reality ; they are not the essence of the thing which they illustrate, but they are useful only as they teach some important lesson and give expression to an internal principle. All phenomena are the outbirth and illustration of certain established laws, which laws are attributes of the internal force by which the

former are produced. There is no fact within the sphere of the senses which does not owe its existence to the unseen energy that lives and moves beneath the vail of matter. Those effects which are apparent to the sensuous perceptions, are simply the ulterior results that proceed from the action of interior causes. Hence if we would approach the divine reality of Nature—if we would worship at the inward shrine of the temple, instead of lingering in its outer courts, it is necessary that the mind should enter *within* the sphere of external facts, and commune with the living soul from which these have derived their birth.

Well do I understand the insufficiency of mere theories, if by theories are meant the fanciful speculations which have burdened and darkened the world for ages. But it should be known that there is something more than what is here comprehended, in the arrangement and classification of eternal principles; for these principles are not mere passing dreams of the mind—they are not the frail and perishing fabrics of imagination, but they are the immutable and ever-living expressions of the Divine Mind. Higher than all theories—deeper than all human fancy, and more vast than all external forms, are the silent thoughts of God that live in all his works. These are the deathless soul of matter—the primary agents that give significance and power to all outward effects. We may gaze forever on the beauty of creation—we may bask in the sparkling glories of the Universe, and yet we can never commune with the divine and immutable reality, until we learn the laws by which that beauty is produced, and approach the fountain from which those glories flow. The stars have shone since the morning of Creation's birth, and for ages they were viewed externally as ornaments on the brow of Night, or as lamps designed to cheer the darkness; but it was not until the true nature of these orbs was investigated, and until the principles by which they are governed became comprehended, that they were seen in all their vast reality, as mighty worlds rolling through the fathomless depths of space. So it is with all things else. The pervading

law which operates within them—the elements which make their quality and use, and the interior truths which they reveal to the reason, constitute a far higher standard of authority than all the visible effects which they may outwardly manifest.

To say that the soul has no capacity to investigate or comprehend the principles of Nature, simply because they are not appreciable to the senses, is to deny the existence of those most godlike powers which render man, in a peculiar sense, the child of God. It is only necessary to develop the faculties that are in man—to cultivate the senses of the soul as well as those of the body, to enable him to search into interior causes with the same ease and accuracy with which he now examines external effects. I will write, then, what I feel to be an important truth, that the great realities of Nature, which have been long concealed from superficial and materialistic minds, are capable of being known and understood; for why should not man, possessing as he does a two-fold nature, enjoy also the two-fold world of physical and spiritual being? The fact to be lamented is, that man has not been made conscious of the powers that exist within him, or the existence of an inward world; and from this very fact the hard crust of materialism has been formed to shut out the light that seeks a passage to the soul. In my view, the great mission of all true philosophy is to quicken the perceptions of the mind—to open to its view an unexplored field of truth, and elevate it from the change and falsity of external things to the bloom and brightness of eternal realities. And when this mission shall be fully accomplished, men will make use of external phenomena as the child in its weakness clings to outward objects—not as a final resting-place, but as a means of attaining to that inward growth and strength which are the sources of enduring happiness; and then shall the living truths which God in all his works is whispering to man, be tested by the reason, grasped by the inner consciousness, and received into the chambers of the understanding.

The foundation of a majestic temple is being laid in the earth. A

mighty voice has spoken, and in obedience to the divine behest the appointed labor is begun. Sublime and expansive truths disclosed to the freed spirit, are revealed as the basis of an illimitable structure. The unseen toilers are at work. They are preparing the way for the accomplishment of a great design. They are gathering and arranging the elements of which the temple of truth is to be constructed, and on the deep foundation of eternal principles, the beautiful structure is rising to the sky. Men have sought to rear this temple by employing earthly implements, by building on false foundations, and making use of perishable materials. They have sought to operate on the mind through the agency of fear; they have erected towering theories on the basis of fallible writings, and they have piled up huge masses of uncongenial doctrines on the narrow platform of sectarian theology. Therefore have men labored unwisely in the greatest of all works; and the succession of unsuccessful efforts which they have made to build up the truth, may serve as an indication of the fact that the means employed are inadequate to the end proposed. In the work of establishing the divine reality, it is wise for men to act as followers instead of leaders—as workmen instead of directors,—listening to the still voice of wisdom that issues from a higher sphere. Lo! the toilers of heaven invite the workmen of earth to labor with them. Let the invitation be welcomed and obeyed—let the instructions furnished in wisdom be received, and then will the brightest hopes of the philanthropist, the divinest dreams of the prophet, and the highest inspirations of the bard, be all concentrated and interwoven in one great reality—introduced into the temple of immortal truth, where both mortals and angels shall worship forever.

R. P. A.

NEW-YORK, July 15, 1853.

THE BIRTH OF THE UNIVERSE.

CHAPTER I.

THE BEGINNING.

A subject of vast and majestic proportions is presented to the view of the interior mind. To see the Universe in its grand, original birth—to stand on some lofty mount of spiritual light, and look back through the dim vista of ages to the period when Chaos began to be resolved into form and order, is the glorious and ennobling gift of the soul in its expanded and illuminated condition. The spirit possesses within its inmost germ the powers of interior perception, which are not dependent on the limited vision of the external eye; and hence, when these powers have been properly exercised and developed, attaining thus a supremacy over the earth-born ties of flesh and sense, the soul is enabled to penetrate the mantle of mystery which has clothed the shadowed regions of the Past, and disclose the profound realities which embrace the origin and birth of the Universe.

In this revelation it will be the design of the author to make a constant appeal to the reasoning and intuitive faculties of the human being, while the truths which may be presented find their only proper basis in the immutable and divine principles of Nature. It is not wise to rear the superstructure of any system on the foundation of human opinions and prejudices ; and hence the object to be attained of imparting truth to the world, will not be sought in any compromise with the superstitions of by-gone ages, or the prevailing errors of the present era. The fact is sufficiently evident and can not be denied, that the world has been chiefly dependent on mere traditional and mythological accounts for the knowledge which it claims to possess on the subject of Cosmogony. Therefore, with all the fanciful shapes of thought which have been evoked from the gloom of the ancient Night, and with all the revered repositories of sacred lore to which men have been accustomed to resort for wisdom, the philosophy of Creation continues to present a vast and interesting field of investigation, in whose wide expanse the soul may bask in light celestial and cull flowers of never-fading beauty. Let, then, the embodied spirits of earth, listening to the voice of Wisdom, enter by this avenue into the courts of the Divine Temple.

Deep after deep is unfolded to the soul as it gazes into the unexplored abyss of Time, and age after age bears its perceptions far away into the unfathomable bosom of the Past. Make thyself strong, O soul, that thou mayst be able to embrace in thy conceptions the Original Germ, from which all outward life, and thought, and being were created. But first it is necessary to pass within the external vail of matter—to penetrate beneath all outward and superficial forms, since these

constitute only the visible crust of creation, and are simply a combination of primitive elements which emanate from a more interior source. Then, entering still farther into the sanctuary of Being, the spirit may perceive matter as it begins to be resolved into attenuated and refined forms, which at last seem to almost lose themselves, as it were, in a world of ethereal and impalpable substance. Following now the path of light that leads to the inmost chambers of the Divine Mansion, it leaves the misty regions of material existence, and, soaring along the radiant archway of the Infinite, ascends to yet sublimer heights of being, until it views at last, with faint and wearied vision, the realm of the original and uncreated Life. In this interior realm, the physical senses of man would have no action, as they would fail to comprehend the surrounding reality. The light of the inner world falls not on the retina of the outward eye; the gentle breathings of divine life which are ever blending here in celestial music, create no vibration that is felt by the external ear; but this world, which is the soul of the material creation, is the world of eternal and imperishable substance, whose presence only the senses of the spirit could discover, but from whose germ all exterior forms have had their birth.

To this primary and most interior source, the soul must repair to commence its investigations with respect to the origin of existing things. It must be apparent to every reasoning mind, that the external effects which are perceptible to the physical senses, must proceed from the action of some invisible and superior cause. Thus the progressive growth and development of vegetable bodies—the unfolding of the tree, the flower, or the plant, demonstrates the operation of an unseen principle in connection with refined and imponderable elements of mat-

ter. Indeed, the established process of creation and birth as manifested in surrounding Nature, is the gradual production of visible forms from a combination of unseen materials. Hence, if acting in accordance with reason and analogy, the mind will seek the origin of all external creations, comprehending the Universe itself, in that same realm of interior life and being, in which the causes of all outward and visible effects have even now their source and dwelling-place. It would doubtless be painful to many minds even to attempt to soar beyond the regions of visibility, inasmuch as they have not the developed strength and perceptive power which are necessary to comprehend the realities of the inner universe.. But surely the beginning of creation is not to be arrived at in the external world. The great springs of life from which the streams of all being flow, lie deeper than the realm of tangible matter. There are to be found here only changeful forms and combinations of elements ; where shall we go to find the living substance ? It can not be supposed that the Universe has forever existed in its present state, for the reason that it is now undergoing constant changes, which indicate a progressive development. Then the mind is compelled to trace the line of induction back to a primary source ; and in doing this, it must descend beneath the crust of all material formations to the sphere of the indwelling and impalpable Life.

Let us see if this is not the true and legitimate course of investigation. Matter which is visible to the external eye, is not a primitive substance, but exists in a compound form. It is, therefore, only a combination of constituent elements which may be resolved again into their simple state. And this is precisely what must be implied in the act of creation. To cre-

ate is to form ; to form is to combine ; and to combine is to produce visible bodies. Elements which are in themselves unseen and intangible, will, when properly arranged and condensed, be made sensible to the eye and the touch. Therefore, in tracing the *origin* of external things, it is necessary to follow a process which is the *reverse* of that of creation, by which visible substances become resolved into the particles of which they are composed, and these particles are again resolved into their constituent elements, until presented at last in their primitive form. As a familiar illustration of this process, let us take the substance termed *ice*. By an application of heat, which possesses the power of expanding the particles of matter subjected to its influence, this substance speedily becomes changed into a liquid form, which is known as water. This being still farther decomposed by a continuation of the same process, is resolved into a vapory element which appears as steam or mist. Then by a yet closer chemical analysis, which may be obtained through the instrumentalities of Science, this new formation is changed into insensible gasses, which evidently form the real basis of the substance with which our investigation commenced.

Thus all visible matter is capable of being divided and subdivided by the analysis of Chemistry, until its particles, ceasing to exist in a compound form, can be neither seen nor felt by the senses. But with all this division and sub-division—go as far as we may into the depths of ethereality, matter can never be traced to absolute *nothing* ; for matter is composed of elements, and these elements, though they could be sub-divided to infinity, would still exist,—so that, in accordance with a prominent principle of natural philosophy, no particle of any substance

that ever existed in the universe, can ever be destroyed. The supposition would be obviously absurd, therefore, that the Universe was created from *nothing*, because it clearly can never be resolved back to this, and no substance can be derived from that to which it may not return. But matter can be traced to the simple elements of which its outward forms are composed, and from which these, in their various states of combination, were originally produced ; and when it is considered that these elements make the original basis of all material bodies, the reasoning mind will at once perceive that they, in their primary and ultimated form, must constitute the source from which the Universe was evolved.

At this point, however, it may be asked, "what is the ultimate form of matter to which the origin of all lower forms is to be referred?" This inquiry presents the very problem whose solution will lead the mind directly to the original fountain of being. In order that this solution may be lucid and satisfactory, it will be wise to refer, as an illustration, to the analysis and ultimation of matter as presented in the constitution of man. Besides being in itself a miniature universe, in which all the elements and materials that compose the earth are contained, the human body is in reality a *chemical laboratory*, in which, through a beautiful and natural process, matter is sublimated to its most refined and perfect form. For instance, food is introduced into the stomach—this is comparatively gross matter. Acted upon by the acideous fluids of the system, this substance undergoes a certain chemical change and becomes gradually resolved into its component elements. In the primary stages of this process, those elements are evolved which, from their intrinsic nature, are prepared to

assimilate with the osseous and muscular portions of the body. By a continuation of the same chemical action, the more interior elements of the original substance are attracted to the nervous system, and so enter into the composition of the brain; and then in the last analysis a subtile and refined essence is evolved, which, from a natural affinity, is united with the indwelling spirit as the essential nutriment whereby this becomes matured and perfected, in correspondence with the growth and development of the body. Thus in the chemical changes which matter undergoes in the human system, it is found to be in its ultimated form only when it becomes sufficiently refined to enter into the composition of *spirit*, this being the last and highest point to be attained in the chemistry of nature.

To fully profit by this illustration, the reader should properly appreciate the fact, that, by an analysis similar to that which is constantly going on in the human structure, the elements of the Universe would be finally resolved into the essence of spirit as their original and ultimated form. So from the things which are seen, the mind may look back into the depths of the past eternity, and there recognize as the source of all material creations, the supreme and eternal Soul. *And this was the Beginning.* It is in the very nature of the substance which forms the basis of existing things, that the first unfoldings of created being are to be properly sought. There is no special period in the whole course of former ages, which could be pointed to as the time when creation commenced, but this commencement pertains to the primitive germ from which all matter has been progressively derived. Time in itself has no beginning and no end. Infinity on infinity bears the

soul back into the depths of the past, while eternity on eternity, in an interminable series, carries it far away into the bosom of the future. Often in thus gazing into the depths of time, the soul has returned wearied and perplexed, because it could find no resting place on which to repose ; and then it has scanned the wide expanse of matter—where to the conception of the earthly mind there is no limit—and it has felt the weakness and insufficiency of its own powers amid the majesty of revolving worlds. Is there, then, no point in the vast realm of Time and Nature, on which the soaring thought may rest ? There is. *God is the beginning of Time and the center of Nature.* In the distant ages of the past—back to the farthest point which the human mind can reach—the soul may rest on God ; and deep within the very heart of space—beneath the most refined essences of the Universe, the Great Spirit has his seat and throne.

CHAPTER II.

THE ORIGINAL GERM.

IN order to commence a course of consistent reasoning on the subject of the primitive origin of matter, the mind must necessarily seek, not simply some original source of Power, but also some uncreated fountain of materials from which the myriad currents of life proceed. The idea of mere force will not account for the existence of created forms. Something must have existed in the beginning on which force could operate, in order that material organizations might be created. For this reason it is apparently absurd to affirm that in the beginning there was no substance apart from simple power, and that accordingly the universe was created out of nothing. Mere force acting alone and having no connection with any elements or substances on which its influence might be exerted, could not possibly produce any external effects. It is evident that from nothing, nothing can be produced ; and the result would be precisely the same if infinite power were the acting agent. Indeed no power, however great, could be outwardly manifested in any manner, without the presence of something to be affected by its movements. Motion and matter are the sole

parents of all outward effects.* Neither can exist without the other, and both are necessary in the production of every visible form. Hence it appears that the original germ of being could not have been power or motion alone, but also a repository of materials, which were capable of being acted upon, moved and arranged, in accordance with the controlling movements of the indwelling force.

These suggestions have relation to the Original Soul as the source from which all created forms are supposed to be derived. In its conception of the Divine Being, the human mind has been liable, by regarding Him as a mere force, to lose sight of the real substantiality of his nature. It should be observed that, though God is a *spirit*, He must be likewise a *substance*, else He could have no positive existence as an entity. Hence there must be comprehended in the Divine constitution not merely *power*, as this term is commonly understood, but likewise *matter*, through which only as a medium the former can be manifested and expressed. In accordance with this truth, the mind has to conceive that the First Cause represented matter in its most simple form, containing within itself the elements and forces necessary to the production of all other forms, in order to perceive the reality that in the depths of his nature is contained the primitive germ of being. The rational and consistent mind will not seek to avoid the acknowledgment of this reality. There is indeed no other view of this subject which can be fully reconciled with the inductions of reason. To say that visible matter has existed from eternity is absurd, because

* By the term "matter," as here used, is of course signified simply *substance*, whether physical or spiritual; so that the idea of Divine agency is not excluded in the general expression.

it is evident that this is a compound and therefore a derived substance, existing merely as a combination of simple and so invisible elements, which are apparently undergoing constant changes in their relations to each other. It would be likewise absurd to affirm that these simple elements had an existence apart from the Divine Mind as a foreign and independent substance, because in this case there would have existed from eternity two separate primal causes or germs of being, both acting on different principles, possessed of different natures, and producing different classes of effects,—all of which is entirely inconsistent with the established unity, order, and harmony that are clearly manifested in the visible Universe. If the perfect line of causation which is laid down in the system of Nature be properly traced, the mind will be led irresistibly to the one Spirit-Fountain as the primal Germ; and it may be easily perceived that this Germ comprehends the *power* by which the process of creation was carried on, for the very reason that it contained within itself the *substance* from which the universal system was evolved.

Gazing, then, through the long line of distant ages, the earthly mind, prepared by previous investigations, may behold in the inconceivable depths of eternity the primary Germ of Creation's life. In this indefinite and undefinable period—even the beginning of eternity—there are perceived to be no external creations, not even a form or substance which sense could comprehend; but, as the last analysis and ultimate form of matter, there is viewed the expansive Soul of the illimitable immensity—a sublimated form of spiritual intelligence resting in the bosom of the infinite space. Here was the original substance from which the universal system of Nature was

brought forth into the order, beauty and harmony that now prevail, and from which also it was formed, arranged and perfected in accordance with eternal and unchanging laws. This substance, which represents matter in its primitive state, forms now the interior *essence* of all existing things ; it is the pervading motion and life of Nature—the heart from whose rapid and powerful pulsations flow out the streams of light and beauty through all the arteries of Creation. In this essence of the existing Universe is the *real being* of the Universe—the being which lived in the unlimited Beginning. It should be remembered that external forms are simply the embodiment and representative of interior elements, and that these elements must be necessarily dependent on an original and spiritual essence as the source from which they are derived. Therefore it is not wise to consider external things as the real substance of which Nature is formed ; but it is wise to look beneath the vail of outward matter, and view—in the unexplored regions of the creative Life—the divine and eternal REALITY, of which creation itself is but a visible outbirth. Thus in its deep searchings for the Original Germ of being, the soul is led back through all the intricacies, combinations, and changes of material forms, to the vortex of the Divine Mind.

To this point the mind is naturally led by the attractive influence of the existing reality which it seeks to grasp. In gazing on the effects which are visible to the external eye, man can readily conceive of the nature of the cause by which they are produced,—so far at least as to recognize in this cause a source of primary intelligence. By looking at the mechanism of his own mind, he may discover that intelligence is dependent on the refined substance that exists within the brain ; and so by

employing this fact as an illustration, he may consistently regard the intelligent First Cause as a fountain or repository of corresponding substance ; and in this manner the conception is rendered rational and clear, that the Deity contained in himself the first simple, eternal and elementary form of matter, from which grosser and more external forms have been progressively evolved in the process of creation.

But the critical and analytical mind may inquire, How came this Original Germ to exist at all ?—in other words, how could matter in any form exist without being created ? To comprehend the proper answer to this inquiry, let the questioner endeavor to become inwardly conscious of the unchanging realities of being. According to that which *is*, and eternally *must be*, it is impossible for *nothing* to exist. The highest intelligence in the Universe can not comprehend nothing, inasmuch as no mind can even commence to act without conceiving *something* as a subjective object ; and it must be evident that what the highest intelligence can not conceive, has, and can have, no real existence, since this, as the primary and ultimate essence of being, comprehends all lower forms. Therefore, if *nothing* could not exist, *something* must have existed from eternity. Moreover this something must have filled the immeasurable infinitude ;—it must indeed have constituted space itself, as no defined limits can be affixed to that substance which forms the essential essence of existence. It is well and generally known that there are some things which exist as philosophical necessities ; for instance, eternity, or the passage of successive moments, and infinity, or the being of successive atoms. These things are not created—they exist independently of any antecedent power, and *are* because they *must be* in order to consti-

tute being. Accordingly the original essence which formed the substance of infinity, existed as a necessity in the eternity of the past,—which can be conceived as easily as the eternity of the future. Thus the existence of matter may be comprehended as an eternal fact. In this case there was no alternative. Since nothing could not exist, something must be ; and this primitive something was obviously that substance to which all existing matter is capable of being resolved,—or, in other terms, a *spiritual essence*. It is not necessary in order to comprehend this statement, that the soul should be swallowed up in the boundlessness of the past, for the same original substance even now pervades the fields of immensity, and is viewed by the interior vision as the first and last reality of Nature. Thus it is found to be an absolute necessity which made the existence of spirit-matter, as without this there could be no *space*.

This subtle and all-pervading essence of which space is formed, was, in a broad and general sense, the original germ of creation. With respect to nature this germ was a unity, though it comprehended the limitless infinitude. In other words, there could have been but one substance from which, as a primitive source, the harmonious and unitary effects of creation proceeded. But though this substance was the ALL—the original basis of being—the essence, in fact, from which all matter has had its birth, yet this was possessed of certain powers, qualities, and characteristics which were inherent in its nature. Besides the necessity of simple being, there were other necessities by which this being was modified and controlled. What these necessities were, need not be a matter of mere conjecture, since they are clearly set forth and manifested in the

forces, tendencies, and principles which are exhibited in Nature. For instance, it is positively certain that the primitive essence was possessed of *motion*, as otherwise motion could not have been communicated to the grosser materials which have been derived from this source; and this motion existed as an eternal necessity, because it could not be created by any power not possessed of the same principle, and hence could not be referred to any first cause in which motion did not exist. Again, it is equally certain that the uncreated essence contained *intelligence*; for, as intelligence is the ultimate principle of the most perfect created form, this must have a correspondence as an *end* with the nature of the creative cause; or, to render the proposition more clear, intelligence as an ultimate creation could only be derived from a source that is itself intelligent; and this primary intelligence was also a necessity, inasmuch as, it being itself an ultimate, there is no power superior to this by which it could be created, and to suppose the existence of any cause back of this, would be to commence a chain of causation that would lead into infinity.

But there is another consideration. Not only motion as a primary principle, and intelligence as an ultimated fact, were comprehended by necessity in the nature of original matter, but likewise *form*, including series and degrees, existed as an eternal basis on which might rest the progressive development of all other forms. Without form there can be no intelligence, the latter being dependent on the former. The most refined substance in being, though it should possess in itself all the essential elements of intelligence, could never manifest this property, except the substance referred to be so arranged as to form a definite and complete system; and the reason is, that

And the limit was within form & form
 a vacuum

without the orderly arrangement which such a system would give, there could be no method in the action of the supposed substance, and consequently motion would tend toward no definable end. It may be stated, therefore, that *form* as the parent of intelligence, existed eternally by a necessity as absolute as that which belongs to being itself. Moreover, within this eternal and self-existent form, were included, as before mentioned, *series* and *degrees*, these being necessary to constitute the plane of development along which all created forms are ever advancing toward perfection. The very fact that the principle of progression now exists and is universally manifested in Nature, proves conclusively that this was inherently established in the substance from which Nature was evolved ; and hence the philosophical and far-seeing mind will regard this substance as a form containing in itself a series of gradations or different degrees of refinement, on which, as a necessity, the prevailing law of progression is dependent.

In thus tracing the beautiful chain of truth back to the infinite source of being, the reasoning mind will now be naturally drawn towards the central and sunlike Soul, which, in the most strict and radical sense, constitutes the Original Germ. The vast expanse of spiritual substance extending through immensity, was possessed of those inherent qualities and principles by which it was rendered a complete and perfect system, the whole leading in majestic gradations toward the ever-attractive

“Magnet of the universe,
Round whom all spirits tremble, and towards whom
All tend.”

Motion existed in the refined essence of space ; and this, conforming to an established and systematic order, and tending

toward a fixed and definite end, produces intelligence. Intelligence, therefore, is the flower of form and motion ; and since form exists in gradational degrees of refinement, and motion tends naturally in the direction of these degrees, this intelligence as the ultimate produced, must be an attribute or effect of the spiritual essence in its most highly sublimated and concentrated form, which is, in other language, the Divine Mind. So matter, pervaded by the principle of motion, becomes ultimately resolved into mind,—not that mind is created by this process, but that it represents the highest form in which matter can exist. Mind is the sum and perfection of that substance which, in a more outward sphere, exists in its elementary or rudimental state ; and therefore it appears that the soul of the Divine Being comprises the Alpha and Omega of existence—the central Sun in which the essence of all matter dwells, and around which the circling realm of space revolves. Hence from the beginning of eternity, this great Soul existed as the Germ of being ; and in this Germ were repositied all the elements and materials which enter into the composition of worlds and make up the existing system of the Universe.

To bring the truth here stated more fully to the comprehension of the reader, it will be wise to illustrate its force and significance by reference to certain mathematical principles, which will be recognized as an established reality. Let it be observed that all numbers are derived from a *unity*, and, when separated into their component parts, are resolved back to this root. For instance, the number *ten* is but a combination of units, or the multiplication of so many *ones*. And however great may be the range of numerical figures, it can proceed from only one starting-point, as it has its origin in but one basis. The unit

is the germ of all numbers, and from this they may be expanded into absolute infinitude. Now, in applying this illustration, let it be supposed that the Divine Mind is the Unit—the ONE—from which all the inconceivable combinations of space are formed. Then the substance which pervades immensity, though it may exist in myriad different forms, and states, and degrees, is ultimately resolved into this one primary germ, on the same principle which governs the science of numbers—the unit being the basis of infinity.

With the use of the same illustration, we are also enabled to conceive of the definite relations which subsisted between Matter and Spirit, as these were included in the original substance. It should be distinctly understood, as it is emphatically true, that both matter and spirit have existed from eternity as necessities, and that these, as to the primitive essence which forms their common basis, are essentially one. To show this according to the preceding illustrations, suppose a line of numerical figures extending from the unit to a hundred. The unit would represent Spirit as a germ or starting-point, and the figures—even though they should be infinitely multiplied—would represent Matter as different combinations of the same element that forms the germ. Thus it may be seen that Matter comprehends Spirit, and indeed is made up of this as a large number is composed of units; and at the same time it should be known also that Spirit pervades every portion of Matter, as the unit is contained in every number larger than itself. While, then, the Divine Mind existed as the eternal germ or unit, this may be called Spirit, and while space represented different combinations of the essence of this germ, this may be termed Matter; the one being the focalized and sublimated point in all

existence, and the other being the forms, degrees and stages in which the substance of this point may exist,—yet both eternal, essential, and united, mingling forever in beautiful harmony to make the perfect melody of Creation.

As an inference from these truths, it may be properly mentioned in this connection that the organized intelligence termed God, is not, in a strict and absolute sense, infinite as to extent and quantity of being, the reason of which will be readily apprehended by the philosophical mind. It is only necessary to view the subject in the light of natural principles instead of the darkness of theological prejudice, in order to perceive the reality of this thought. Intelligence, it is conceded, results from an organization of elements; this organization must from its very nature be characterized by form; and form, being necessarily described by certain outlines, either defined or conceivable, can not be strictly infinite. Since, therefore, the Supreme Mind is an intelligence whose very being is based on a certain arrangement of elements resulting in form, it follows that this is not infinite in itself as an absolute reality, though it may be so in a relative sense to all lesser minds. This idea is significantly illustrated in the relations that exist between different forms and beings in the sphere of human observation. For instance, the expanse of the majestic ocean is to the tiny fish that swims in its depths apparently infinite, since within the range of its narrow vision the moving elements have no bounds; but to the being that resides on a higher plane of development and occupies a position which is above and beyond the ocean, this mighty world of waters, though infinite to its own inhabitants, is known to be really limited in extent. So also the minute beings—the animalculæ—that dwell in the rivers

of the human blood flowing through all the veins and arteries of the body, might, were they possessed of intelligence, regard the world in which they live as infinite ; but to the man who comprises the whole of which these are only minute and insignificant parts—who can comprehend the bulk and extent of his own being and look forth beyond himself on other surrounding forms, his body is really so far from being an infinitude as to appear almost an atom in immensity. Let now the illustration be applied. We who are but parts of the Divine Being as the animalculæ are but parts of the human system, may regard that Being in whom we move and have existence, as an absolute infinity—because to our limited conceptions there seems to be no boundary by which the great Intelligence can be circumscribed ; but to the Divine Being himself, who is supposed to comprehend his own nature as man can understand the peculiarities of the physical body, his constitution is not absolutely and literally infinite, or, as this would imply, without individuality and organization ; since even He can look forth beyond himself on the all-expanding sphere of less perfected substance, in which he lives and breathes.

It should be known that the Positive Mind resided eternally in a world of corresponding substance, even as Man is surrounded with the beauties of an appropriate sphere. But the world which corresponds with the nature of this Being, may not be measured by the powers of the human mind. Within the vast and illimitable sphere of the Divinity, there is no beginning and no end. Infinity in space is as essential as eternity in time, and both extend beyond the comprehension of mortals. Yet as eternity is made up of moments, so infinity is composed of atoms, it being an unending combination or continuity of

these atoms which is termed space, whose soul and sun are God. Thus eternity was in the beginning as eternity is now, inconceivable but real, and so infinity was then, as infinity is now, incomprehensible but necessary. Moment after moment makes the deep of endless years, while atom after atom composes the expanse of endless space. Picture then to thyself, O soul, a boundless immensity of substance inconceivably refined, within whose bosom is enshrined the Divine Soul. Feel now that God is the perfected essence from which the human spirit is itself created—that his very being is composed of that living fire of which thou art but a feeble spark, and then see in him, together with the unlimited realm by which He is surrounded, the pure well-spring from which all the streams of universal life have flowed—the self-existent and productive seed from which the flower of creation has bloomed in beauty.

What has been referred to as the Central Germ of being, is not only eternal and indestructible in its nature, but likewise fixed and perfect, in its form and essence. It is a sun of spiritual light and fire which contains, in a concentrated and perfected state, the elements of immensity. This, therefore, was and is the positive and controlling power in the infinite system of being, from which an irresistible and life-giving influence flowed ever out into the bosom of space, and toward which all things are ever tending by the force of a necessary and all-powerful attraction. In this manner were created, as may be seen, two forces or currents, one of which is constantly flowing from, and the other as constantly returning to, the Divine Germ. By virtue of the positive relation which this germ sustains to all-existing substance, it naturally throws off an emanation or atmosphere as an effect of the sublime and unceasing motion

which is a principle of its existence ; and so, on the other hand, by virtue of the same relation, it naturally attracts to itself as the magnet attracts particles of steel, all suitable and homogeneous elements, or, to speak more correctly, draws from all directions that portion of the universal substance which, by refinement, has been prepared to assimilate with its own nature. These currents or tendencies, it is perceived, correspond with the centripetal and centrifugal forces whose action is rendered apparent in the movements of the heavenly bodies, causing them to revolve in circles of greater or less perfection. Hence in the operation of these two forces as connected with the original condition of matter, the entire mass of refined substance within the sphere of the primary Germ, was caused naturally to assume a circular motion around this as a center ; and this motion being more or less rapid and intense, in proportion to the distance from the center, the substance thereby affected was accordingly resolved into different states or spheres of refinement in the same proportion, these expanding and widening in every direction as brilliant circles of light, until they become merged and lost as it were in the ocean of immensity.

The reality which is here expressed will be found to correspond with the principles that govern the existing constitution of things. From the revelations of Science it appears as a probable certainty, that the entire system of the Universe represents a connected series of concentric circles or spheres, all of which revolve around some distant and unknown center in the immensity of space. This fact may be recognized as a suitable index to a more interior reality. The movement of the planetary bodies in their several orbits around the sun, and the movement of suns in all their inconceivable splendor around a

parent-sun of still greater magnitude, should be viewed only as an external manifestation of the same immutable and eternal principles, by which matter in its refined and spiritual essence was arranged in circling spheres that surrounded the central Germ of being. In this instance we are not without a reasonable data on which to base our conclusions. From the effects which are every where apparent to the external view, may be easily traced an analogy which will reveal the effects that were produced previous to the formation of material bodies, since the operating laws in both cases must have been essentially the same. Thus if it is found that the gross matter of the Universe, consisting of planets, suns, and systems, is subjected to a circular movement by the action of two forces proceeding from a common center, the inductive mind will readily perceive that the primitive elements of which this matter is composed, must inevitably have manifested a similar effect as represented in graditional circles, this being a consequence attendant on the inflowing and outflowing influences of the great Spiritual Sun.

It is possible to illustrate the manner in which these circles are formed, by referring to a simple, yet beautiful analogy in Nature. Let the reader stand by the side of a still, calm lake, whose waters are unruffled and serene while the zephyrs sleep. Now take from the shore a pebble—toss it forth on the bosom of the water, and carefully note the result. You will observe that there occurs a peculiar movement of the water commencing at the point where the pebble falls, and continuing as far as the motive power extends,—which movement will be manifested by a series of complete circles, one succeeding the other and expanding from the center of motion, until the last wave reaches the shore on which you stand. Will you now seek to

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understand the principle on which this effect is produced? This may be found by carefully analyzing the nature of the producing cause. The pebble thrown into the lake communicates its own motion to the water, causing its elements to be repelled in every direction from the spot where it was introduced. At the same time, however, that the pebble in its descent displaces and disturbs the water, it produces by this means a temporary vacuum in the same, so that, in the effort to regain an equilibrium, the recuperative power becomes equally as strong as the repelling force; and thus between the two currents flowing in both directions *from* and *to* the center of motion, the movement of the water is rendered circular, on a principle nearly analogous to that by which the planets of the solar system are caused to revolve around their parent-sun. The significance of this illustration may be readily perceived, as relates to its bearing on the formation of the spiritual spheres, to which allusion has been made; this distinction, however, being borne in mind, that the action of the pebble is but momentary and will soon cease, while the action of the Divine Mind is eternal and must be attended with corresponding results.

From the foregoing reasonings and illustrations, it will be apparent that the substance of infinity was not entirely a mass of chaotic elements, but that on the contrary it ultimated in a form which is the most simple and natural, and at the same time most perfect, of any which the mind can conceive. But this form had no localized or independent position in relation to space, because it was a portion of space itself. So the circles or spheres of which this form was composed, were not placed within each other on the same parallel plane, like the

rings of Saturn, but represented successive degrees of refinement and sublimation tending to a common center, one being the interior of the other by virtue of its increased purity, yet having no established place or position, except as relates to its nearness to, or remoteness from, the interior Sun. There is but one point, therefore, on which the soul can rest in its conceptions of infinity, and that is the great Soul of space—the Original Germ, which men term God. From this Soul radiates in every direction the divine light of which its very being is composed, and around this expands in circling spheres that living substance which makes its universal home. Let, then, the mind first endeavor to conceive of God as the germinal soul of being, which is a substance infinitely more refined than any form of external matter, and to be conceived of as the centralized and sublimated essence of Intelligence. In this conception the mind is furnished with a basis on which its thoughts may peacefully repose ; and here too is presented a starting-point, from which it may extend its researches into the depths of the surrounding expanse, until at last, soaring in an aimless flight, it becomes almost swallowed up in the boundless infinitude,—even as also, commencing with the unit, it may be lost in the computation of inconceivable numbers.

At this point in the discussion of the present subject, it may be well to present a brief and comprehensive summary of the conclusions which may be entertained as the result of principles disclosed ; especially as in these conclusions is contained the basis on which the process of reasoning to be hereafter unfolded, is chiefly dependent.

1. Space is a universal, all-pervading, and infinite substance—a substance which, though inappreciable to the outer senses,

contains the elements of those hidden and mysterious forces, whose effects are apparent in the visible movements of Nature.

2. The substance termed space was eternally pervaded with the principle of *motion* ; this principle, acting in the direction of a definite end, ultimated in the coëxistent flower of *intelligence* ; and this intelligence, being attained through successive series and degrees of refinement, was by an equal necessity connected with *form* ; so that motion, intelligence and form were the essential characteristics of primitive being.

3. As motion was an eternal principle in the pervading essence of immensity, so intelligence as the ultimate of motion, attained through the medium of ascending gradations, was a quality belonging to this essence in its most concentrated, refined and intensified state ; and this essence in its perfected form, being arranged in the complete organization on which intelligence depends, constituted the sun and vortex of the great Positive Mind.

4. Existing eternally in the depths of space as the highest form and state of the one pervading substance, the Positive Mind was the center of circling spheres of radiance, which extended in every direction as far as its own radiating and attracting power could reach, mingling at last with the infinite sea of light where motion is resolved into its most simple form.

5. All space begins and ends in its own central Soul as above denoted ; and from this Soul, encircled by the spheres evolved by its inherent forces, were progressively developed all the external creations of the surrounding Universe.

In these conclusions is presented an exceedingly simple and natural view of the original basis or germ of material existence. It is true that there exists much difficulty in embodying in lan-

guage the conceptions that pertain to a realm of intangible being, which lies not within the boundaries of the sensuous vision. Yet the realities expressed will make their appeal to the highest intuitions of the soul. Standing on the surface of the visible creation, we can behold the sparkling streams of life that gush up from the invisible depths of being ; and we are then almost forced to recognize the fact, that all external forms have sprung from the elements of a hidden power, and that even the worlds in their majestic glory, are but shining bubbles floating on the bosom of the Divine Fountain. To find the germ, therefore, of material creations, we must look beneath the creations themselves ; yea, we must look beneath the very space in which these exist, for space is not a mere empty void, but it is an imperishable substance forming as it were the foundation on which the temple of Nature has been reared ; and then descending beneath this through successive degrees of unfolding, we arrive at last to a perception of the inmost, sunlike Spirit.

CHAPTER III.

PHILOSOPHY OF CREATION.

THE special design of this Chapter will be to consider some of the cosmological theories on which the Philosophy of Creation has been based by different minds, and thus to show by contrast the beauty of those higher realities to which reference has been made in the preceding portions of this work. It is evident that the original state of matter is not presented in the aspect of surrounding things. The myriad forms of beauty that adorn the earth and heavens, point distinctly to a previous period when the present constitution of Nature began to exist. And the manifestations of progressive development which are everywhere apparent in the expanse of being, render it obvious that the present form and arrangement of the Universe have not existed from eternity, but have been derived from a combination of materials existing anteriorly in a different state of refinement and perfection. Therefore the inquiry arises in every investigating mind, whence came the first dawn of Creation's morning?—whence originated those primitive materials from which innumerable systems of worlds have been ushered into being?

In attempting to solve this problem, the philosophers of all ages have exerted their strongest powers of analysis and investigation ; and, as a consequence to be anticipated, several different hypotheses have been formed on the subject, which, though they may not prove to be satisfactory in themselves, are nevertheless indications of much profound thought on the part of their authors. The first theory which should be noticed in this connection is that of the eternity of matter. This, as it appears from historical records, has quite an ancient origin, and may be traced through most of the schools of Greece. "If," says a noted writer, "we search into the systems of all the ancient schools of philosophy, amid an infinite variety of different opinions in other respects, we find them, perhaps without an exception, concurring in a belief of the eternity of matter, or that general substance which constitutes the visible world around us ; which was sometimes conceived to be intelligent in many of its corpuseles, and unintelligent in the rest, as was taught by Democritus, sometimes intelligent as a whole, though unintelligent in its separate parts, as taught both by Aristotle and Plato ; and sometimes unintelligent in all its parts and particles, whether united or disjoined, which formed the dogma of Epicurus. Under some modification or other, however, the doctrine of the eternity of matter appears to have been universal among the philosophers of ancient nations."

This hypothesis is one which we might suppose would be naturally first generated in the contemplations of materialistic minds. Viewing external matter as comprehending the entire realm of being, and having no conception of the existence of an essence more refined than the particles of which matter is

composed, they were in a measure compelled to regard that as eternal, which they were unable to trace to a more sublimated source. The theory here referred to, therefore, is a good representative of the materialism of the age in which it originated. When the mind ascends to a spiritual plane of thought, it can easily perceive the difficulties with which such a theory is beset. Matter, in all its visible and tangible forms, is constantly undergoing the process of change. Even the very particles which make up its whole, become etherealized into an impalpable substance which extends beyond the reach of the senses. For this reason matter can not be eternal in its tangible or compound state, as otherwise it could not be reduced to an inappreciable form. But when we come to ascertain the primitive and substantial basis of matter, extending our view beyond its temporary and changing forms to the refined and spiritual essence into which it is capable of being resolved, we can recognize the fact that this alone has an eternal existence, as the medium through which the Divine intelligence is expressed, and through which also all external matter is moved and governed.

To assert the absolute eternity of matter in any other sense than this, is to make a theory which can not stand the test of reason. The difficulties which lie in the way of such a theory, are ably set forth by the author before alluded to, as follows : "We may regard matter as essentially and eternally intelligent, or as essentially and eternally unintelligent ; as essentially intelligent in its several parts, or as essentially intelligent as a whole. The dilemma is equal in all these cases. Matter can not be intelligent as a whole, without being intelligent in every atom, for a concourse of unintelligent atoms can never produce

intelligence ; but if it be intelligent in every atom, then are we perpetually meeting with unintelligent compounds resulting from intelligent elements. If, again, matter be essentially eternal, but at the same time essentially unintelligent, both separately and collectively, then, an intelligent principle being traced in the world, and even in man himself, we are put into possession of two coëternal independent principles, destitute of all relative connection and common medium of action." It will be observed that the theory which this reasoning is designed to explode, proposes to remove the necessity of any Divine agency in the work of creation. This, however, only shows the tendency of the human mind to extremes, when its exalted intuitions are not unfolded. Rejecting all conception of a Being which the senses can not comprehend, it blindly ascribes to gross and senseless matter, the very qualities which can alone exist in a supreme Intelligence.

But if the material theory of creation represents an extreme, it is not more so than the prevalent theological hypothesis on this subject. The proposition contained in this hypothesis is, that all the various forms of the visible Universe have been created by the Divine Being from absolute *nothing*. When it is said in the Primitive Record, that "In the beginning God created the heavens and the earth," it is supposed that, previous to their introduction into being, the illimitable expanse was simply an empty and unbroken void, which contained not even the least particle of any substance whatever ; and that from this vast but exceedingly unsubstantial source, the Divine Will, in its great omnipotence, brought forth the innumerable forms that fill immensity. In accordance with this theory, Dr. John Mason Good, who may be recognized as one of its prom-

inent advocates, offers the following remarks :*—" So far from intimating any absurdity in the idea that matter may be created out of nothing by the interposition of an almighty intelligence, reason seems, on the contrary, rather to point out to us the possibility of an equal creation out of nothing of ten thousand other substances, of which each may be the medium of life and happiness to infinite orders of beings. . . . Matter, then, we are compelled to regard as a substance created out of nothing by an intelligent first cause ; himself immaterial, self-existent, eternal, and alone." Now the mind that is true to the order and wisdom of nature, will perceive that the proposition here advanced, that something can spring from nothing, involves a self-contradiction and impossibility. But exclaims our author, " This is only to argue in a circle ; for why is it a self-contradiction, or an impossibility ?" The answer is, that the proposition is contrary to the first principles of reason—that it overthrows the very basis on which reason begins to act, and hence that it is known to be absurd in the same manner as the affirmation that two and two make six would be known to be so. If the science of numbers be correctly established, then nought multiplied by itself, or by any given number, will produce nought ; and this process might be continued to infinity with the same result. We may safely presume, then, that a whole infinitude of nothing would be insufficient for the production of a single form of matter.

It may be said indeed that Deity is omnipotent, and hence can produce such results as He desires, without reference to any impossibilities conceived by earthly minds. But even the omnipotence of Deity can not act in contrariety to absolute

* Good's Book of Nature, page 32.

necessities, or in violation of the established principles of being ; and therefore that omnipotence might be exercised on nothing through eternity, and, because it acts alone, it would remain alone,—because it is associated with no object, it would produce no effect. Besides, in the theory under consideration, the mind is required to grasp that which lies entirely beyond its reach. It is impossible, as before explained, to conceive of *nothing*. The attempt to do this is at once productive of mental confusion. There must first be established some basis on which the mind may rest, or it can not think. The soul, being a substance in itself, must have *something* on which to act, otherwise its powers can not be exercised. Hence the idea of absolute nothing constituting the empty void of space, can never be comprehended by the human mind, inasmuch as every conception which it is able to form, implies by necessity an entity to be conceived. It is useless and unreasonable, therefore, to affirm that the Universe was derived from nothing, when the mind has really no power to conceive of such an origin.

But it is still further evident that no substance can originate from nothing, because there are contained in this no elements, essences, or forces from which matter may be derived. All substances, whether visible or invisible, must be formed of necessity from some preëxistent germ, in which their constituent elements are embosomed in an undeveloped state. This lesson is clearly unfolded in the process by which all forms are produced on the earth. The plant, the flower, and the tree are developed from the elements and forces existing in the seed from which they originate. Without some original germ from which to spring, these forms could never have been created. And so the very law by which the process of growth

and production is governed, shows conclusively that every form of matter must be derived from some primitive substance. But there is no germ of being in absolute nonentity from which any thing could be created ; and hence where there are no elements, essences, or forces to constitute a source of production, it is evident there can be nothing produced. In view of the absurdity manifested in the prevalent theory on this subject, we might well exclaim with an ancient writer : “ O ye whose hearts are pure ! *how could something arise out of nothing ?* ”

The theories which have been taken into consideration in this review, represent the extremes into which all minds are liable to fall, which are unenlightened by the true principles of Reason and the divine revelations of Nature. On the one hand, the agency of Deity is discarded, because the essence of which his being is composed is not visible to the eye, and so matter is supposed to be the only real God ; and on the other hand, the Deity is endowed with an omnipotent power which acts in direct violation of all law, and with absolute independence as respects all the necessities of being, creating an illimitable Universe from nothing, and speaking into existence all matter from an empty void. Does it not appear rational that the real truth should occupy a middle ground between these extremes, and that it should harmonize and justify, so to speak, the relations that exist between God and matter ? If so, this truth will recognize God as the original germ of being, and all material creations as the productions evolved therefrom. And it will be seen, in this view of the subject, that the Philosophy of Creation is only the philosophy of growth, expansion, and birth, which is beautifully and perfectly illustrated by every sprouting plant and unfolding flower.

In contemplating, therefore, the spiritual and indivisible substance which is ultimated in the Divine Soul, it is proper to recognize this as the primary source of all existing materials,—that is to say, the essential and inherent elements of all present forms, were contained undeveloped in the great original germ. It may be accordingly assumed that in this mighty vortex of unparticled matter, the real constituents of all existing formations have had an existence from eternity. Dwelling in the depths of this primitive substance, yet inherently blended with the moving mass, were the germinal elements of the gross earth, water, air, electricity, magnetism, and spirit. Hence in the long lapse of ages, when that stage of creation had been reached in which the existing Universe was brought forth in its sublime order, these inherent elements gradually assumed a more distinct form and being, and ultimately occupied their appropriate positions and relations to each other, as denoted by their different degrees of refinement. That which *is*, therefore, is a development from that which *was*; and so beauty, life, and form are but the ultimated thoughts of God, whose being comprehends the Eternal Past. In the beautiful language of Akenside,

“ Ere the radiant sun
Sprang from the east, or, 'mid the vault of night,
The moon suspended her serener lamp;
Ere mountains, woods, or streams adorned the globe,
Or Wisdom taught the sons of men her lore;
Then lived th' Eternal One: then, deep retir'd
In his unfathom'd essence, view'd the forms,
The forms eternal of created things:
The radiant sun, the moon's nocturnal lamp,

The mountains, woods, and streams, the rolling globe,
And Wisdom's mein celestial. From the first
Of days, on them his love divine he fix'd,
His admiration ; till, in time complete,
What he admir'd and lov'd his vital smile
Unfolded into being. Hence the breath
Of life in forming each organic frame ;
Hence the green earth, and wild-resounding waves ;
Hence light and shade alternate ; warmth and cold ;
The clear autumnal skies, and vernal showers ;
And all the fair variety of things."

CHAPTER IV.

PRINCIPLE OF DIVINE ACTION.

HAVING previously arrived at the conception that the primitive origin of the Universe is to be traced to the Divine Mind, as the perfect and concentrated essence of all being, it is proper to investigate the principle on which the various external forms of Creation have been produced. The sentiment has been quite generally entertained that God created the heavens and the earth by the direct and special action of his own will—that, at some particular point in the eternity of time, He was moved by a desire to create worlds and systems as they exist in the present constitution of Nature, in accordance with which He suddenly put forth the divine energies which had until this time slumbered in the depths of his own being, and labored during a period of six days for the accomplishment of the design conceived. This view of the subject is one which has been derived by theological teachers from the traditional account of creation contained in the Primitive History.† It will, however, be readily perceived by the free mind, that a blind reverence for authority in this instance has essentially interfered with the operations of human reason. Indeed it has been

† And a primitive idea it was.

boldly asserted by the advocates of this theory, that reason is carnal—utterly unsafe and unreliable as a guide to truth ; and it should not, therefore, be esteemed a matter of wonder that, by the force of such a conviction, many irrational and even absurd conclusions have been entertained.

The principle of Divine Action as represented in the popular teachings, is apparently analogous to that on which an earthly mechanic would proceed to erect a building of wood or stone. It is supposed that Deity, in the construction of the Universe, acted as a personal and sentient being, possessed of a free and uncontrolled will ; and that, in the beginning, by a special application of omnipotent power, He called forth the glorious forms of light and life from the dark bosom of Chaos. But there are some difficulties that arise in taking this view of the subject, which are worthy of a candid consideration. If God be, strictly and literally, a personal being, corresponding in figure and outline with the human form, and if He created the fabric of material Nature as a special act and by the exercise of his own free will, then the inquiry arises, what special incitement could have produced the desire at any particular point of time more than another, to create the revolving worlds and people them with living forms ? It should be noticed that Deity had already lived an eternity before the act of creation is supposed to have commenced. During this inconceivable period, was there no action on the part of God ?—did He slumber in the depths of surrounding darkness ?—did He then have no desire to create and fashion the beautiful forms that were subsequently ushered into being ?—and was He contented to remain in solitude and inaction while ages on ages rolled away ?

My.

These inquiries must be answered in the negative. The truth evidently is, that the same power, will, and design, which are manifested in the work of creation, must have existed eternally in the bosom of the Divine Mind, being interwoven as inherent qualities in his unchangeable nature ; and hence there could be no particular time selected in the whole course of eternity, at which any special desire could have been incited in the mind of Deity that did not forever exist. Then if the desire to create the Universe was, as it must have been, ever existent in the mind of the Divine Being—to Him eternity being only one continual present—the act of creation itself must have proceeded eternally from the force of this inherent desire. To suppose that the desire or will to create was incited at some special and appointed time which might be termed the beginning, would be to suppose that the real, indwelling tendencies of the Supreme Mind were undeveloped in all previous ages ; or to suppose that this desire eternally existed, but that the work of creation did not proceed from its action, is to admit that the desire itself was without a result, and therefore aimless and vain,—in either of which cases the supposition would be contrary to the clear and obvious deductions of reason.

But it will be said that the Deity is possessed of a free will, and He could therefore commence the act of creation at precisely that time which He should voluntarily choose for this purpose. If this be true then the query arises, how came the will to act at the time chosen ? Even on the supposition that the Divine will is perfectly free, so far as it can be conceived to be so, it would still need the presence of some motive in order to be put in exercise. No intelligent and rational being will act without a motive to act ; and there is accordingly no rea-

son to suppose that the will of God could have been put in operation, except there was some impelling power by which it was moved, or some attractive end toward which it was drawn forth. It may be answered that the motive by which the will to create was produced, was the object to be attained in creation ; and this statement is true,—for if the Deity as an intelligent Being is supposed to act at all, the action can only be induced by the view of producing a certain result. But here arises the real difficulty in the case. As we have seen, no will can be so free in an intelligent being as to act without an object ; and if this object in the view of the Divine Mind was the result to be accomplished in creation, as it appears reasonable to suppose, then this object being continually present within the range of the Divine perceptions, must have existed both as a motive power and as an end to be attained, throughout all past eternity ; so that in this case the will of God to create, in order to correspond with the object toward which it was directed, could not have been put in operation at any particular period, but must have been exercised alike in all time. In order to maintain an opposite opinion, it would be necessary to assume that the grand object to be secured in creation, was not presented as a motive to the mind of Deity until an inconceivable number of ages had passed away, which assumption would amount to the irrational hypothesis that the great, and, as far as can be known, the *only* labor of God was not comprehended in the primitive and eternal design.

The real principle of Divine Action as manifested in the process of creation, seems to turn chiefly on this point of inquiry : whether Deity is really a personal, sentient, and self-

willing being in the same sense that man is such, only infinitized to all human conception. If this inquiry be answered in the affirmative, then it might be made to appear that God has been eternally engaged as a mechanic in molding the elements of Chaos into a harmonious and perfect structure ; but if a negative answer is to be returned, then it is evident that some different principle must be involved in the creation of material forms. It is well known that the mass of theological teachers will be moved to defend the affirmative side of this question. The prevailing opinion among this class has been that God is simply a man made infinite, possessing the same general form, endowed with the attribute of free-will, and exercising his power in any manner, or toward any end, which may be in accordance with his desire ; and indeed so far has this conception been carried in the minds of some philosophers, that Deity has been mentally endowed with all the parts and organs that belong to the human structure, including hands, feet, lungs, heart, &c. While, according to the catechism of some sects, God is a spirit possessed of neither body nor parts, He is at the same time addressed and conceived of as a personal being, who is capable of acting by the same impulses and desires that move the human heart,—and so omnipotent has he appeared in the exercise of his individual sovereignty, that he has been quite commonly represented as creating the universe out of absolute *nothing*.

In sustaining the hypothesis that God is possessed of a distinct personality corresponding with the human body, the prominent argument employed is that man, as an ultimate production, must have been formed in the likeness of the Creator—that the chief design of God in creation was to reproduce Himself

in a finite form, in accordance with the expression of the Primitive Record, "Let us make man in our own image," and that, therefore, it should be inferred that a true representative of the Divine structure may be seen in the human constitution. It must be conceded that there is much external plausibility in this reasoning ; and to minds revolving in the sphere of signs and symbols, the conception herein presented will naturally appear to be the true reality. If Deity be regarded as a Creator in correspondence with the prevailing philosophy, who, from an impulse of love and wisdom, molds the plastic elements of chaos to suit his will, it might be supposed that he would form the highest and most perfect work of his Universe in the express image of his own person ; or, again, if He be regarded as a Father, according to the prevalent theological conception, then it might be imagined that, by virtue of the established laws of reproduction, the divine likeness would be impressed upon the child ; and in either case it would seem evident that Deity is an infinite Man, presenting the same general outlines as those of the human form, and carrying on the process of creation on a similar principle to that on which an earthly architect or mechanic would construct a building.

There are, however, some difficulties that seem to oppose this view of the subject ; and these relate chiefly to the special or personal acts and movements which, by inference, are herein attributed to the Divine Being. If, for instance, the Deity is to be considered as a person possessed of the power of volition, and having a body corresponding with the human form, then we are justified in presuming that he would manifest the power of voluntary motion, making use of the several members of his vast organism in molding and governing external forms, and

in passing from point to point through the infinite realm of space. It can not be supposed that the natural movements of the Divine Body would be restrained, or that it would be compelled to remain stationary, while it is possessed of the very faculties which would naturally result in motion. Then, if it be allowed that Deity does by volition exercise the members of his own body in the manner supposed, without which exercise they could be of no possible use, it follows that, in the act of locomotion, the Universe must be left at times destitute of his sustaining presence, or else that its movements must be irregular and special as the dictates of the will itself, the result in either case being contrary to the fixed and established order of Nature. Indeed the very supposition that Deity is simply an infinite Man, acting on principles corresponding to those that govern the human being, would make all his movements appear angular, arbitrary, and personal, in opposition to the more sublime conceptions which are derived from the settled order and undisturbed harmony of the universal constitution of things.

But, aside from these considerations, it is not necessary to conclude that Deity presents the form and outlines of the human body, in admitting the fact that man has been created in his likeness. In a general sense it may be said that *all* the productions of Nature bear the likeness of God, inasmuch as they are the emanations of his spirit and are impregnated with his divine essence. But this likeness does not consist in the external shape or form of any of these productions, but in that interior nature through which alone they sustain their relation with the creative Mind. And so the divine image in man can not properly be presumed to consist in the members of the ex

ternal body—in the bones and muscles of the physical system—but it is to be sought in the very bosom of that unseen and indwelling spirit, which is the legitimate child of the Spirit-Father. It may be true that the spirit does itself correspond in outline with the human form, because this was the mold through which it was concentrated and born ; but it does not thence follow that the spirit formed in this mold is an exact representative of the Divine Person, since this in itself is not the highest and most perfect creation, but contains within its depths a germ of more refined essence than that which composes the spiritual body, on which germ the purity and intelligence of the spirit are entirely dependent, and in which alone can be found the true image and likeness of the Divinity. As the Supreme Soul is composed of the most interior and refined essence of matter, comprehending the height and depth of all substance, we may safely and rationally conclude that the perfect image or reflection of that Soul, can exist only in the most interior and refined portion of the human spirit, from which reason and intelligence proceed.

As a confirmation of this conclusion, it should be noticed that the human body is simply a link in the chain of physical being—that it is an unfolding from the undeveloped and less perfect productions of the earth, partaking in many respects of the same nature, powers, and functions which belong to inferior creations ; so that, from the very position which it occupies, and from the likeness which it has by necessity to the lower forms of Nature, in which are represented only imperfect degrees of development, the human body can not be in itself, as a whole, the perfect and express image of the Divine Person. The lower portions of the human structure are apparently only

superior unfoldings from the vegetable and animal kingdoms, and are evidently constructed as they are for the purpose of carrying on the vital functions, and thus creating a medium through which the spirit can manifest its movements. These members of the body, therefore, are not necessary, except in the sense here mentioned, to the existence or action of intelligence, and hence should not be regarded as representing essential parts of the Divine Mind.

It is true that the human body is an ultimate production of Nature, and as such must comprehend in some manner the likeness of the Being from whom it was evolved; but let it be remembered that this same body, while it comprehends numerous links of unfolding, has itself an ultimate as presented in the human brain, and that within this brain are contained those spiritual essences in their most concentrated form, which constitute the germ of the soul. It is only, therefore, within the spirit-brain—the perfected flower of the human constitution—that we can rationally expect to find the real image of the creative Soul. We are accordingly justified in concluding, on the very ground that man does in the most exalted sense reflect the Divine likeness, that God is not a personal being whose organization corresponds with the external form of the human being as a whole—that He is not indeed an infinite *man*, having such a body as is only necessary to protect the weakness of the earth-born spirit, but that He is represented, as to both form and essence, in the highest, purest, and most interior portion of the spiritual structure, which is the germ of the soul itself;—and in the light of this fact, it will be easy to perceive that Deity did not create the systems of worlds as a mere mechanic, by the action of a special desire, the exercise of an external force,

or the agency of a direct interposition, but on a principle which is more sublime in its character, and which is more consonant with the real nature of the Divinity.

In order to clearly comprehend the true principle of Divine Action, it will be necessary to have some definite conception of the Being in whom that principle exists. It is from the force of a narrow and material idea of God, that the act of creation has been viewed as the result of an external and arbitrary power. If God is a personal and self-willing being in the same sense that man is such, it must be presumed that He would act on similar principles to those which govern the course of human action ; and, in accepting this view of the subject, it is not entirely inconsistent to believe that He may be, as theologians have supposed, changeful in his purposes and designs, creating and then repenting that he did create, as is sometimes the case with earthly beings. It is a lamentable fact that, in the conceptions of men, the Divine Being has been measured by the standard of human character ; and that, as a necessary consequence, the principle which governs and regulates the exercise of his power, has been viewed chiefly as the action of a fickle and wayward will. But when the mind is able to resign such conceptions, and entertains a truly philosophical view of the nature and constitution of Deity, it will be enabled to conceive a far more exalted idea of the character of that principle by which the vast result of creation has been attained.

It is not questioned that God is an organized intelligence, that He has a conscious existence, and exercises a power in creating which corresponds to will ; but the question to be decided is, whether that organization implies an indefinite per-

sonal volition, whether that consciousness confers an unlimited freedom, and whether that will is governed by impulse or fixed by law. This question is of great importance in its bearing on all our conceptions of the process by which the Universe was born, and of the mode in which it is now controlled. But how shall this question be decided? Is it one which lies beyond the boundary of human reason, and must the mind be contented with the thought that it is enrobed with a vail of impenetrable mystery? Possibly there may be a line of philosophical induction which will lead to a satisfactory solution of the problem, and thus disclose the true principle of Divine Action.

With this object in view, let us here seek to know what God really *is*. Is He a spirit whose movements are uncontrolled by any established law, or is He a living substance that acts by virtue of a settled and inherent principle which is analogous to that by which all matter is pervaded? To decide this question, let us refer to the conclusions which have been already arrived at in the preceding chapters. Deity, as we have seen, is the eternal and self-existent Soul of space—the real and substantial Essence of matter, constituting the inmost germ of all existence. If this be true, then Deity must sustain a direct and intimate relation with matter, and, being himself the original basis from which this was derived, must contain inherently the same eternal principles which are manifested in matter. In this case there would exist the same analogy between Deity and matter as between the seed and the flower. The seed must contain within itself all the elements, and so must be governed by the same unchanging laws, which are afterward manifested in the unfoldings of the flower; and so,

in a corresponding sense, the Divine Mind, being the primary Essence from which all things were produced, must comprehend in itself the basis of the same substances, and therefore must be controlled in its action by the same principles, which are exhibited in the ultimate fruits of creation.

That this idea may be clearly comprehended, let us briefly view the essentially near relation which already subsists between God and the Universe. The proposition may be stated at the outset, that the Deity lives in the most interior portions of all matter, and that between the divine essence which forms his being and the surface of material existence, there extend numerous connecting links by which both are united in one perfect whole. To illustrate this proposition, we may suppose that the earth, for instance, is composed of substances which are visible, and others which are invisible—that it is made up of materials which are extremely gross, and essences which are exceedingly refined, and that there is a regular and unbroken chain of connection between all these materials and essences, these being arranged in such a manner as to form a perfect and beautiful gradation from the visible to the invisible, from the gross to the refined, and from the material to the spiritual. Thus from the immeasurable surface of existing matter, the mind may descend into the interior of refined and still refining substance, passing from link to link, from gradation to gradation, down toward the inmost heart of the Universe, within whose hidden and unexplored depths may be found the sanctuary of the Eternal Spirit. It will be perceived, therefore, that, by virtue of the unbroken chain of connection which unites external matter with its pervading Soul, a certain unity is established between these two departments of being, which

must imply not only a correspondence in their nature, but also in the laws by which both are governed ;—so that, in view of this unity, it appears rational to conclude that Deity acts according to the same method, and by the force of the same general principles, which are exhibited in the movements of outward matter.

But there is another thought to be taken in connection with this part of the subject, which will serve to confirm the same conclusion. This thought is that God is a substance—a substance, indeed, infinitely more real than all the fading forms of the material world. The human mind can conceive of light, because the eye can see it ; it can likewise conceive of air, because the presence of this element is felt by the senses ; and so it can conceive of electricity, because the manifestations of its power are witnessed, and its nature may be judged by its effects. But may there not be essences which are still more refined, and yet quite as real as either of these substances whose effects are perceived by the senses ? Reasoning from analogy, we must judge that there are such essences—essences which, though composed of the most refined elements of matter, are yet more enduring and substantial than the unyielding rock. And when the mind has conceived of the existence of these essences, then is it prepared to conceive of the nature of the Divine Spirit, which is an organization of the most refined substance in being. If, then, the Divine Soul be a substance, must it not be subject to the same definite and established principles which govern all other substances, forms, and beings ? It does not appear that the degree of sublimation or refinement in any substance, can have the effect to render it independent of law, as we find that electricity, for instance, is con-

trolled in its action by laws as fixed and absolute as those which belong to air and light ; and hence, though it be supposed, as indeed it must be, that Deity is composed of the most highly sublimated and refined matter, it can not be consistently affirmed that He is, on this account, not subject to any settled laws ; but the very fact that He is the germ and essence of all being, plainly shows that he is the primary representative of those principles which are manifested in created forms, such principles being only the outward reflection of what existed inherently in his own nature. There is surely no good reason to believe that any particular substance in the universe may be entirely exempt from law, while all others are subject to it ; and when we admit that God is a substance, forming the original basis of all matter, we are forced to admit, by parity of reasoning, that He is likewise subject to certain laws—laws which are at least similar to those that govern other substances evolved from his own being.

I am aware that it will be said in opposition to this conclusion, that what are termed the laws of Nature were created by the Deity, He himself being independent of those laws—that the forces and tendencies which are apparent in the external world, are results flowing from the interior movements of the Divine Mind, while that Mind occupies a superior position, and therefore is not affected by influences of this nature. This will be recognized as the prevailing theological idea on this subject. Matter, it is said, is governed by certain established laws, but these laws can not be inherent in matter, because this has no power to move itself ; consequently these laws, embracing all the forces and tendencies of Nature, must have been created by the Supreme Mind. But let us examine this reasoning somewhat analytically, and

see if there is not a more profound reality than is here brought to view. What are the laws of Nature? They are the established tendencies or modes of action which are manifested in all material substances. But whence came these tendencies or modes of action? The answer must be, that they result from the action of the interior essence by which matter is pervaded. Then the query arises, what causes the action of this interior essence? and we can only say that it is the movement of the Creative Spirit. But let us not stop here in our investigation. When we affirm that it is the primary movement of this Spirit which produces the fixed and determinate movement of all Nature, do we not at the same time affirm that it is the regular and unvarying action in the *substance* of which Deity is composed, which causes a corresponding action in the substance of the outward creation? This correlative fact must be admitted, since matter has no motion but that which is derived from the motion of its animating Soul. On the supposition that that Soul should cease to act, the Universe would cease to move, and all the worlds would stop in their starry track, and

——“perish as a worm

Upon destruction's path.”

But all things are thrilled with the breathing Life, and as the Soul moves, so Creation moves,—the one as the Cause, and the other as the Effect, yet both in harmony. What, then, shall we conclude? Behold the reality which stands upon the ground-work of these premises. The same movements, or modes of action, which occur as effects in the external world, must primarily occur as causes in the substance of the Divine Spirit; and hence it is clear that *what are termed the laws of Nature are the laws which originally and eternally govern the Deity him-*

self. The mind takes cognizance of certain settled tendencies in the visible world, which it calls the laws of Nature ; but what are these tendencies but the movements of the unseen Spirit by which the visible world is pervaded ? If external matter is subject to regular and systematic action, it is only because a corresponding action occurs primarily in the being of the producing Cause. It is evident, therefore, that the Deity did not *create*, and is not independent of, the laws of Nature, in the sense commonly supposed, since these are simply the outward reflections of what previously existed in his own constitution.

“ But,” says the theological reader, “ this reasoning appears to be pantheistic in its tendencies, and ought, therefore, to be avoided ; because in the teachings of the true religion, ‘ God is God and Nature is Nature,’ and the two must not be confounded with each other.” By attention to the foregoing deductions, it will be seen that it is not here claimed that God and Nature* are absolutely identical, but simply that there exists a certain *correspondence* between the two, on which correspondence must depend the unitary and harmonious action which is universally manifested. There is a sense, as explained in a preceding chapter, in which an essential unity exists between these two grand departments of being, since the one is produced from the intrinsic essence of the other ; but as to appearance, quality, and degree of refinement, there is a manifest distinction to be noted between God and Nature, and yet it must be borne in mind that this distinction can never be made so broad as to destroy the correspondence that must ever subsist between them as soul and body. It is true, then, that “ God is

* Nature in this case is supposed to signify the realm of external matter.

God, and Nature is Nature"; but what follows from this fact? Are we to suppose that, on this account, the Deity is entirely separated from his creations, or that He stands apart in solitude, and acts upon his works only by the force of a changeful will? No. God can not be disconnected from the Universe. The Spirit on whose sustaining presence all forms and beings are dependent, must pervade the minutest particles of every substance, and pour its life through the throbbing heart of Nature. What could animate the body but the soul?—and what could stir the mighty pulse of Creation but the breathing God? Then, if there can be no action in external matter without the presence of an internal force, the particular direction which that action takes must necessarily correspond with the movement of the force by which it is caused; and consequently, if the apparent action is found to be definite, regular, and systematic as in the visible world, we may infer that the movement of the invisible cause is of a corresponding character,—so that, wherever an established law is indicated in outward things, it may be known that that law is primarily seated in the operating Power.

Let us now view this subject in another light. Deity, it should be observed, is self-existent, and consequently did not create himself. The organization, therefore, which He possesses, including all the qualities, properties, and characteristics thereof, did not result from his own will or choice, but existed by an eternal necessity. Did the Deity create motion? No. Why? Simply because this could not be created without the action of a cause identical with itself—because, in short, motion must first exist in order to produce motion, and accordingly it must be recognized as an independent and eternal

principle. Again, did Deity create his own intelligence? No. Why? Because that intelligence must exist eternally as a primary principle, since there is no cause either superior or anterior to itself by which it could be produced. Then if Deity did not create the motion or intelligence within his own being, it would be obviously impossible for him to give laws to that motion and intelligence; for even omnipotence itself can not change the inherent qualities of that which exists by necessity. Thus, if it is asked how the established laws of Nature came to exist in Deity, they being uncreated, it will appear in answer that these laws were the essential and indwelling principles of his own self-existent constitution. The laws that govern any substance are simply the modes of action or definite tendencies which that substance manifests; and consequently, in case the substance is primitive and uncreated, these modes of action or tendencies must be likewise primitive and uncreated. And this, being a general and absolute truth, will apply to the Deity himself. As He did not create the substance of his own being, He could not have created the inherent properties of that substance; as He did not create the motion to which his very nature is forever subject, He could not have created the tendencies of that motion, and as He did not create the intelligence which is the crowning attribute of his perfect organism, He could not have created the principles by which that intelligence is governed. Hence the final conclusion is—and the writer hesitates not to express it in its full force—that the Divine Mind exists by necessity and acts by necessity, the fixed laws which govern all the movements of the external world having their established seat in the depths of his own eternal structure.

What, now, in the light of this philosophy, is the principle of Divine Action as connected with the process of creation? The general character of this principle may be easily determined with the aid of our previous investigations. If Deity acts by necessity, in obedience to certain laws which are the inherent properties of his being, then the principle of that action must necessarily be fixed, regular, and eternal. It is not, therefore, within his capacity either to create or to suspend the laws by virtue of which the Universe was born. The Great Spirit could not remain in a state of inactivity, because this would be contrary to his nature; and this activity tended inevitably to the production of certain results, which results were the natural and outflowing expressions of the beauty, order, and harmony, which are the unchangeable characteristics of the Divinity. We are to regard the great Germ of being as the sun of supreme intelligence, whose resplendent glories flow out into immensity as naturally and as inevitably as the rays of the material sun go forth to the distant worlds. This Divine Germ maintains a positive relation to all other parts of the infinite space; and accordingly it attracts toward itself those portions of this refined substance which are most congenial in their nature, and these, tending to a common point, give consciousness to the Central Being,—while, at the same time, the radiant emanations which are constantly thrown off from this Germ by virtue of the same positive relation, constitute the unchanging Will and Wisdom, which now as forever reign over all created forms. Thus it appears that the free will of Deity

“Is but NECESSITY in play,—

The chattering of the golden reins which guide

The purposes of Heaven to their goal.”

The principle on which God moves and acts is not foreign to, or independent of, himself ; but it is the unalterable tendency of the very substance which makes his being, and this tendency is the power by which all physical results have been accomplished. It will seem to some minds to be dishonoring the Supreme Ruler to suppose that He is controlled by necessity, but it would not seem thus if such minds were enlightened by the philosophy of nature, instead of being obscured by theological prepossessions. To say that God acts by necessity is really no more dishonoring than to say that He exists in this manner, which is an undeniable truth ; and it is surely less dishonoring to suppose that his volition is fixed and unalterable, or, to use the sentiment of the Primitive Record, 'without variableness or the shadow of turning,' than to suppose that it is fickle, wayward, or governed by circumstances, like the will of man. The Universe is sublime in the beautiful order and settled uniformity of its movements ; the sun is glorious in the outflowing of its rays with an unvarying equality from age to age ; and the Divine Mind is not less sublime and glorious than these, because the principle of its action is in accordance with the changeless and undisturbed harmony of Creation.

It seemed necessary to dwell at some length on this part of the great subject under consideration, in order to unfold a true basis for subsequent investigations, and prepare the way for the revealment of ulterior realities. In inditing the thoughts which have apparently emanated from a sphere of wisdom, the writer has not been unmindful of their disagreement with the popular teachings of the day, but at the same time has sought, without fear of these teachings or their advocates, the unfolding of immortal truth. Let the reader employ the divine gift

of reason in the solution of the great problem presented in this chapter ; and in the freedom and sublimity of heaven-born thought, the soul shall soar above the dark atmosphere of earthly error, to realize the hight, the expansiveness and immutability of that principle, by which the soul of God has been enshrined within the body of the Universe. Then will be interiorly seen and realized the truthfulness of the sentiment uttered by the Prophet in the following language : “ For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

CHAPTER V.

THE CREATIVE FORCES OF DEITY.

THE reader who may have perused the preceding pages, will see in this reflection of the writer's thoughts, what he conceives to be the primary source of all the materials which have an existence in space, and also the general character of that principle by which these have been evolved. It will be remembered that space was regarded as an exceedingly refined substance, and that within this, beneath successive gradations of refinement, was supposed to reside the Divine Soul. This Soul, it will be likewise remembered, was conceived to be the primitive germ, which, uncreated, contained within itself all the elements and forces that were necessary to the creation of material forms, —this acting not by any special volition or arbitrary decrees, but through the inherent principles and tendencies of its own nature. Thus God existed eternally *within* space, and was connected with its surface by successive *interior* formations or spheres, which represented the order and harmony of Divine Action.

This inmost germ which is termed God, is the concentration of an inconceivably refined essence, and, were it viewed by the

interior vision, would appear to be a blazing sun, whose intense brightness would dazzle and overpower the feeble sense of mortals, and whose magnitude would defy all conception. In this sun was contained love, as indicated by the spiritual heat which was a quality of its nature ; in this was likewise contained volition, as denoted by the outflowing emanations that were thrown off from its inmost heart ; and herein, also, was contained wisdom, which is the established order and method of Divine action. Hence love, will and wisdom represented simply the inherent conditions of the living substance that composes the Deity. He did not create his own love, and therefore it flows out spontaneously from the very depths of his being, and can never be withdrawn from a single object or being in existence. So also He did not create his own volition, and therefore this is the necessary action of his own component elements, which can never be turned into any other channel than that in which they have eternally flowed. Neither did He create the wisdom which is likewise an attribute of his nature, and accordingly this must continue to be exercised with the same unvarying harmony in which it has ruled over all the ages of the past. Now it is by these three general characteristics of the Divine Mind, that all exterior formations were progressively unfolded. The love-principle attracted congenial elements and caused them to occupy a suitable position with relation to the central germ ; the will-principle impelled the essence of this germ to mingle with other portions of the surrounding substance and to form new combinations ; and the wisdom-principle preserved the eternal order and method of these movements, so as to direct them toward a definite and sublime end. The action of these principles was beautiful, har-

the substance in mind

monious, and unchanging ;—in this there was no sudden impulse, no fickle will, or unsettled purpose, but it was, as it appears from its reflection in the Universe, the breathing of one sublime and uncreated Thought.

From this philosophy, it will be seen that the creative forces of Deity are essentially different in nature, from what have been conceived in the speculations of theological teachers. It is true that love, will, and wisdom have been commonly regarded as a part of the Divine attributes ; but these qualities have not usually been viewed in a philosophical light—they have not been viewed in their real connection with the eternal substance of God. If we regard the attributes above mentioned as mere qualities, without knowing what those qualities imply, our conception of their true nature will be extremely indefinite, and our impressions as to their method of action will be correspondingly vague. But if we contemplate these attributes simply as the conditions and movements of a living substance—as the attractive, expansive, and regulating tendencies of the Divine elements, we at once attain an idea which can be definitely conceived, and which rests on the basis of a true philosophy. Without the action of a substance, love, will, and wisdom could produce no effect, and indeed could have no existence. These qualities naturally imply motion, and there can be no motion where there is not some kind of matter to be moved. Hence we can not properly conceive of such qualities as independent entities ; but when viewed in their connection with the Divine Essence, as indicating the direction, method and harmony of its action, this trinity of principles will be found to generate that supreme, internal force, which is the creative power that formed the worlds.

The love, will, and wisdom of God are the elements of his intelligence ; they have their being in the very structure of his perfect mind, and send forth their streams of life from a necessity as unavoidable as that by which that mind exists. And these qualities or principles of the Divine Being are peacefully and harmoniously exercised, because the mental organization with which they are connected, is a complete and law-governed structure. It is not necessary to affirm that God is a personal being, endowed with all the various members of the human body, in order to suppose that He possesses this perfect mental structure, which manifests corresponding mental qualities. In a case where intelligence is not dependent on the functions of animal life—which must apply to the Supreme Mind—all that is required to generate intellectual principles is a complete mental or spiritual structure, without any necessary reference to such members as correspond with the lower portions of the human frame. Now if we refer to what has been already written on this subject, we shall find that Deity, in the view presented, is in himself a perfectly organized mind,—thus possessing all that is required to produce the loftiest intelligence. In him we may observe, first, that central germ of life and consciousness, which gleams forth like a burning sun from the very heart of his being, and rests there as a magnet, which binds together with its attractive power the elements of the great whole, having its reflection and analogy in the depths of the human spirit ; then may we observe as next in order, the radiant circles by which that germ is surrounded,—circles of light connecting it with the outer portions of universal space, and expanding, one beyond another, in every direction like spheres of living fire. thus forming one united, harmonious, and re-

splendent structure, whose glory is not conceived in human thought. Behold, THIS IS THE ETERNAL BRAIN OF GOD!—a brain which has a perfect analogy with the crowning structure of the human body, by which it appears that man has been created in the Divine image. Let us now be impressed with the truth, that within this brain of God exists motion; that this motion, existing in a perfect and unchanging organism, must have definite and established tendencies, and that these tendencies are represented by the terms love, will, and wisdom, which likewise represent the creative forces of Deity.

It will be well for us to refer now to some of the general characteristics of the creative forces here alluded to. And the first thought in relation to this point, is that these forces are inherent in the very nature and substance of the Great Mind. We can not conceive of these forces as being separate or apart from God, because they must exist in him in order that He may have a capacity for action. It is not, then, an external or physical power which He exerts; it is not the action of an almighty arm in connection with visible matter; it is not such a power as a mechanic would employ in constructing a monument of art. But the motive power of God is implanted within his own being, and consists simply in the movement of that life-giving, spiritual substance which composes his craniological structure,—this substance flowing out into the immensity of space, and working there its sublime results, even as the currents of vital fluid emanate from the human brain, and are diffused through the nerves of the physical system. Thus God does not operate on matter as a foreign and independent agent, but rather operates *within* matter as its supporting and animating Soul.

Another prominent characteristic of these creative forces, is that they are regular, established, and unvarying. The truth here stated follows naturally from the very nature and position of the Supreme Mind. That which is self-existent, uncreated, and superior to all things else, must exist without change ; and consequently the forces which it contains as inherent properties, must be of a corresponding nature. The created human brain, constituting only a link in the chain of being, is impelled to move as move the links with which it is connected. It is subject to the accidents of birth, the disadvantages of wrong situations, the power of surrounding circumstances, and various influences which may be generated in its earthly sphere or in the home of superior intelligences. Accordingly we find that the creative forces of the human mind are frequently irregular, unsettled and changeable. To-day the artist, moved by the inspiration of genius, commences to embody his great ideal in a work which he fondly hopes will give immortality to his name ; but to-morrow some depressing circumstance, or untoward accident, may turn the whole current of his thoughts in a different direction, and cause him to expend his entire mental force on another object. It is not thus with the creative mind of God. This operates the same from age to age. Its great and eternal labor is to create,—and so the process of creation goes on while the everlasting year rolls away, and the divine impelling Thought remains unchanged. Herein is revealed the true majesty of the Divine character ; and so, reader, if it should be said to you that God created any form or being, and then repented that He had created, believe it not ; and if it should be said that He has at any time turned aside from his regular and established course of action to furnish evidence of a *special*

providence, credit not the assumption ; for the same creative forces which brought the Universe into being are still in operation, and must remain forever unchanged in their direction and tendencies.

Let us now observe still another characteristic of the creative forces under consideration. These forces, it should be particularly noticed, operate on the principle of cause and effect—that is to say, they act as causative agents in the production of certain ulterior results, between which agents and results extends an unbroken and indissoluble line of connection. It is one of the first principles of truth that no effect can be produced, under any circumstances, without the action of an appropriate cause, and it is likewise a self-evident truism that an intimate relation must exist between the cause and the effect, in order that the one may be the product of the other. This principle applies primarily to the creation and economy of the Universe. Without the existence of an adequate cause, the multifarious effects which are observable in the surrounding expanse of being, could never have been produced. A cause therefore eternally existed, and this cause was no other than the creative forces of the Divine Mind. The chain of causation extends from these forces to all created forms. It was necessary that the Divine forces should first act, which action was simply the motion of a spiritual substance ; then by this cause, other and more exterior elements were moved in a corresponding manner ; these in turn communicated their motion to materials of still grosser nature, and so from the primitive impulse of the Original Power was carried forth the creating and governing principle to all inferior planes of existence, until at last the beauty, the glory, and the fragrance of worlds

became representatives of the living bloom of Creation. In view of the philosophical truth here expressed, it will be perceived that the power of God does not operate independently and alone, but that it is exercised in connection with inferior elements and forces, which are employed as a medium whereby it is transmitted to the lowest and most unilluminated spheres of being. There is accordingly nothing *supernatural*, or contrary to the established principle of cause and effect, in the process of creation. Even the Deity himself could not act in a manner which is opposed to the laws of his own nature. It would be impossible for him to create, without the action of a creative power and the existence of an actual substance on which that power may operate. Hence when it is said that God "spake and it was done," or that He said, "Let there be light, and there was light"—these expressions signifying that there existed no positive relation between the cause and the effect—the affirmation should be rejected as untrue by every reasoning mind.

Being connected with a perfect craniological structure, the motive power of the Great Spirit has a general correspondence with the forces which are generated in the human brain,—those distinctions, however, being always kept in view, which must naturally exist between a created mind and the Supreme Intelligence. The elements of love, will, and wisdom are implanted in the depths of every soul, and these in their developed state constitute the spiritual forces by which the beautiful creations of human genius are produced. They are reflections from the love, will, and wisdom, of the Divine Mind ; they are indeed the reproduction of the qualities of that Mind, as the soul itself is a reproduction of Deity ; and so, in their ever-unfolding min-

istry, they go forth with a creative power to mold the plastic elements of Nature into forms of beauty, and cover the wide earth with structures and ornaments of art. But the analogy between their mode of action and that of the Divine forces, is wanting in precisely those particulars where the correspondence ceases between the earth-born child and the self-existent Father. The exercise of love, will, and wisdom on the part of man, is controlled by surrounding circumstances, influences, and conditions ; and these qualities, in his present rudimental state, are expressed chiefly through the medium of the physical organism, in external and representative signs, instead of being able to embody themselves in their own pure and beautiful emanations. In the Divine Mind the creative forces are spontaneously developed, and operate in a sphere which represents the first and highest plane of causation. They accordingly act from an innate necessity, and not from the movements of any extraneous power ; and so by virtue of their own eternal tendencies, they move, impel, and attract the refined elements of which they are inherent properties, until they become ultimately clothed in forms of progressive nature and unfolding loveliness, like those which even now adorn the shining heavens.

Before commencing to think rationally on a subject like this, the mind must entertain some conception of divine order ; and when it perceives that God has always acted in accordance with those beautiful and harmonious principles which are now exhibited in the varied processes of Nature, it will likewise perceive that He has created all things in the same manner, relatively speaking, as the flower is unfolded from its germ, or the tree is developed from the seed. By keeping this principle in

view, it will be known that the Deity could never have formed the design of creating the Universe in the manner set forth in the Primitive Scriptures. That is to say, He could never have accomplished this result in a period of time corresponding to six days, as is represented by the writer known as Moses. This would have been entirely inconsistent with the present teachings of the Divinity in Nature. No rational mind will assert that the processes of the visible creation are hurried, abrupt, or instantaneous in their completion. The law of progressive development which is everywhere manifested, renders it impossible that this should be the fact. Everything is developed gradually and progressively in accordance with a principle which Deity himself could not overthrow, because it is an expression of his own unchangeable mind. Hence it can not be consistently supposed that the mighty birth of the Universe—a work which surpasses the conceptions of the human mind—could have occurred through any special interposition of Almighty Power, which would have the effect of producing the result in a single week, as has been supposed by theologians. On the contrary, it will be naturally presumed that the process by which all existing forms and substances were ushered into being, was comparatively slow, gradual, and progressive in its nature—that, as the work to be accomplished was an infinite development and could be performed only through an adaptation of means to ends, it must have extended in its execution over a lapse of time which it is impossible for the earthly mind to conceive.

Thus the sublime order and perfected forms of existence, arose gradually and progressively from the chaos of unparticled elements. Creation was the work of unnumbered ages, being

carried on in correspondence with the principles of association, progression and development, which are the eternal and unvarying expressions of the Divine Mind. From the bosom of the original and self-existent Soul, flowed forth the streams of creative life into the great immensity of being ; and then from these primitive and all-expanding materials, which have their origin in the Divine Heart, were gradually formed the beautiful and harmonious creations which are spread throughout the vast fields of space, and constitute the sparkling glories of the heavens. Suns, planets, and systems, were thus formed and arranged from the outflowing essence of the divine and original Germ, and these creations were the natural and inevitable results of those sublime forces that are now manifested in the governing principles of the Universe. It was not therefore by the mere arbitrary command of God that worlds came forth to fill the expanse of space ; but this stupendous and inconceivable work was accomplished only through the outflowing of the original Soul into form, and order, and harmony. Hence the truth may be understood that the Universe in its present state of development, was not the instantaneous production of One who spake and it was done, but the beautiful and progressive unfolding of harmonious spheres from the heart of the infinite Sun.

In investigating the creative forces of the Deity, from whose action all present existences have been evolved, it is essential that the mind should be governed by the principles of reason and intuition, which find their basis in the broad and immovable foundations of existing Nature. There is no external authority which can fully elucidate this subject to the truly rational mind. Above and beyond the teachings of every book

and creed, the perceptions of the soul reach forth into the illimitable expanse, and grasp the realities of the past as they are linked with the grand developments of the present. So the student of Nature, who looks forth with a clear, bold gaze into the recesses of surrounding things, and recognizes there the harmonious workings of the divine law, can view throughout the long avenues of endless being, the progressive dawn of Creation's life.

CHAPTER VI.

UNFOLDING OF THE PRIMITIVE ELEMENTS.

THE Divine Mind, residing in the most interior depths of space, sustains, as before stated, a positive relation to the entire immensity of being by which it is surrounded. By virtue of this relation, a constant interchange is constantly occurring between this and the less refined portions of the substance of which space is formed. Through this interchange new combinations are formed, new conditions are introduced, and the elements which, in their primitive state, were essentially spiritual, begin to manifest a more gross and material nature. It is thus by positive and negative relations—the same relations in fact by which the process of reproduction is carried on in the vegetable, animal, and human kingdoms, that the exterior formations of the Universe have been unfolded.

The nature of the process by which these formations were produced, can be only properly conceived by the mind which has investigated, and become thoroughly acquainted with, the principles of generation as manifested in every department of Nature. There has been but little understanding of the true process of creation, for the reason that man has not understood

his own constitution. And the only method by which he can arrive at a truly profound appreciation of the sublime principles which are herein involved, is to study, calmly, deeply, and philosophically, the laws which govern his own being in the reproduction of kindred natures. When these laws are understood and appreciated—being disrobed of the mantle of mystery in which they have been clothed for ages—which can only be done by a careful study of physiological science, then will the mind have formed a basis for the comprehension of corresponding realities that relate to the creative movements of the Divine Soul. There is, strictly speaking, but one principle extending through all created things, by which the course of generation and reproduction is carried on, and there exists therefore a perfect analogy between the birth of the Universe, and the birth of a vegetable, an animal, or a human being,—this exception being observed, that the former, in its comparative infinity, must occupy a far more extended period of time than the latter, and that, being the result of forces eternally in exercise, it must represent rather a continued process of development, or an uninterrupted succession of births, than any special or instantaneous creation.

The movements of the germinal Soul were the constant and inherent tendencies of its own component substance ; and these movements extended in circular form to the outer surface of space, thus producing an association of the positive and negative forces. In this manner the Divinity breathed out from the most interior portions of his organism, that refined essence on which the existence of all spirit, vitality, and matter must essentially depend,—which essence was the emanation or atmosphere thrown off in every direction by the force of the intense

motion that existed in the primitive and central Source of being. Passing in its outward flow through various intermediate stages of refinement, this essence blends at last with the matter of universal space, and so causes a union of the positive and negative forms of the original substance. The result of this union is the formation of an element exterior to space itself, which is the most refined and sublimated *magnetism*—a substance which, though invisible to the human eye, expands through all the flooding glory of Nature, and shiues in every ray that emanates from sun or star. In this substance was manifested the *first* outflowing creation of Deity ; it was the primary external embodiment of that interior Life which dwells in the bosom of the Supreme Intelligence.

Magnetism, as a created and compound element, is negative in its relation to the primitive Essence ; and hence, by a natural assimilation of these two forms of matter, there occurred another union of the male and female principles, resulting in the production of a more dense and material formation, which may be denominated *electricity*. The inherent nature of this substance was the same as that which belonged to its parent-elements, but, its particles being brought together in a state of increased density, it presents a less luminous appearance, reflecting but a pale and feeble luster in contrast with the sparkling atoms of that more interior and spiritual essence which is the life of God. This, consequently, represented the clothing of the more refined magnetism, which was in its turn the atmosphere of the Divine Brain. Thus in the birth of the substance here referred to, may be viewed the *second* creation ; and this, it will be observed, is an important advance toward the unfolding of yet more external formations.

From the positive and negative relations that subsisted between magnetism and electricity, there occurred a spontaneous union and assimilation of these elements, from which was produced a still more material substance, differing in its appearance from both of these in their primitive condition. This substance is known in Chemistry as *Oxygen*. It is now recognized as that form of matter which supports combustion, and which, being essential to respiration, is the basis of vitality for vegetable and animal bodies. This element occupies about one-fourth of the bulk of the earth's atmosphere, and may be viewed as a *third* unfolding from the uncreated Essence,—which is another step in the direction of tangible matter.

Again the process of chemical union, condensation, and reproduction, went forward. The elements heretofore evolved, being drawn together by a mutual affinity, entered into a new combination, and generated the element which is called *nitrogen*. This is a gas which constitutes the greater proportion of the common atmosphere, and is known as its unrespirable constituent. The elements of which it is composed are so perfectly and harmoniously blended as to form apparently one simple element, though existing in a compound state; and in this is represented the *fourth* development of primitive matter, which forms a still nearer approach to the realm of the visible creation.

From this point in the process of unfolding, we may now turn to another and still more material substance, which has been designated by the term *hydrogen*. This element was an outbirth from the fourth creation as this was the offspring of the third, the third from the second, and the second from the first. It results from a union and combination of all the inherent ele-

ments which had an existence in previous unfoldings. By chemical analysis and experiment, it has been discovered that this gas forms the base of water in a certain combination with oxygen ; and yet it is found that, " when mixed with three or four times its volume of air, or with half its volume of pure oxygen, it burns rapidly, and in the latter case with violent explosion." Hence from the very nature and effects of this element, its unfolding will be recognized as another essential gradation in the development of external nature.

We have now before us, according to the discoveries of modern Science, the constituent elements of the air, water, and fire ; and it will be seen by the candid mind, that it is only necessary that these primitive elements should be properly arranged and combined, in order to produce the substances here mentioned in their tangible form. Furthermore, the conviction is forced upon us by all the apparent results of nature, that the original elements have an innate tendency to unite and blend together, so as to form the dense and chaotic masses of matter to which reference is above made. Hence it will be wise to assert what may be rationally supposed to have occurred, in the primary unfoldings of Creation. At that period, then, which can be conceived as the first stage of progress in which external substances were produced, there occurred a combination and blending of certain essences and gases which have been previously mentioned, by which process a material atmosphere was formed. Then by a different combination and blending of the same essences and gases, there was produced a substance which corresponds to water in its rarefied and diffused state, this being extended through the immeasurable immensity, as one unimaginable ocean of etherealized vapor. And then still far-

ther, by a certain arrangement and combination of the primitive elements in another form, there was created as the necessary result of existing causes, a vast and mighty expansion of liquid flame, whose height, and breadth, and depth, no earthly mind can comprehend.

The original condition of matter, therefore, was the natural condition of the inherent elements of which matter is composed ; in other words, matter primarily existed in its most simple and uncompounded form, as a representative of elementary substance. Hence matter did not exist in its primitive developments, as a substance which would be tangible to the external sense ; but the essential principles, essences and elements of all matter were here embodied, having their eternal seat in the deepest heart of space. These principles, essences, and elements, formed the basis of all subsequent creations, for in these were contained the intrinsic powers and resources from which all existing forms of matter in the whole Universe were gradually and naturally created ; and this truth will make its silent but irresistible appeal to the reasoning mind. It is known by chemists and philosophers that all the visible forms of Nature are but the compounds of elementary substances ; it is known that all these forms may be separated, analyzed and resolved into their more simple elements, and that this process may be carried on to an extent which reaches beyond the perceptions of the human eye. For example, it is known that, by a simple process in the chemistry of Nature, the watery element which in its compound state is visible to the eye, is caused to arise by insensible exhalation from the bosom of the ocean, and that, in this rarefied state, it is susceptible of being still farther decomposed into its elementary and constituent gases. And this is

but a single illustration of a process by which all the grossest and most tangible substances in being may be resolved into their original elements, which elements lie beyond the sphere of those senses by which man is related to the external world.

If, then, the mind would trace the progress of creation,—if it would go back to that vast and mighty birth in which the Universe was evolved, it must return to the primary and elementary substances from which all existing forms were created. And when the mind beholds these substances, it will see them not as gross and tangible matter, but as the ethereal and sublimated elements which have their origin in the bosom of Deity. Thus it is clearly demonstrated to the rational mind, that the process of creation was commenced by a union, assimilation and blending of the primitive elements which were created from the Divine essence, by which association of kindred substances were produced the expanded ocean of etherealized vapor and the ever-moving mass of liquid fire, as the first forms of matter which can be properly conceived and appreciated by minds in the rudimental state.

CHAPTER VII.

THE EVOLUTION OF WORLDS.

GAZING into the immeasurable depths of space, having drawn aside the curtain which conceals the primitive condition of matter, the soul may discover, extending throughout an almost inconceivable expanse, one mighty, undivided mass of liquid, fiery substance. This great mass of chaotic materials, as stated in the foregoing chapter, was a result produced from the union of the primitive elements, which had been evolved in the breathings of the Positive Mind. Thus a complete and connected series of gradations became established, which extended from the inmost, unchanging Soul, to the vast ocean of fiery substance which formed the most external portions of the Divine Brain. In these gradations is presented the definite and unchangeable order of creation. The Original Essence in its union with the substance of space, gave birth to elements of a more dense and material nature ; these elements, though refined and etherealized so as to be intangible to the physical senses, combined together in such a manner as to form chemical compounds, which are recognized as appreciable matter,—and from this matter, it may be properly added, the higher forms of creation were progressively unfolded.

It is indeed somewhat difficult for the mind revolving in the sphere of outward things, to conceive a process by which visible and tangible matter can be formed from invisible and intangible elements. But it is only necessary to observe with care the operations of established laws, to become convinced of the fact that such results are actually produced in the changes of surrounding things. The silent and unseen exhalations of the water arise above the surface of the earth, and, by becoming condensed, assume the form of *clouds*; then the same elements which have thus attained a visible form, undergo a still greater degree of condensation, and at last descend to the earth in *rain*, which is tangible to the dullest and grossest sense. Yet, even as I write, Nature furnishes a still more *forcible* illustration of the principle which is here involved. Dark clouds have gathered in the sky, and a fearful storm is raging. The atmosphere seems heated and sultry, and the vivid lightning gives evidence that the elements are seeking their equilibrium. But hark! what crashing sounds are those? Behold, on the melting tide of Nature's tears, are borne large, dense *hailstones*, which, in obedience to their gravitating force, descend to earth with fearful and destructive violence. What is the cause of an appearance like this?—how can such hard and heavy bodies be formed in the vapory clouds? The philosophic answer is, that the clouds contain certain invisible elements—that these elements by entering into a suitable arrangement and combination, produce globules of water,—and that these globules, changing to ice by another chemical union, coalesce from affinity, and fall to the earth by their own weight. Now, let the fact be noted while this illustration is before us, that it would only require a different combination of the same elements which

produced the hail-stones, to form a substance which the senses could distinguish as liquid fire ; and since these elements were the immediate and outflowing creations of the Positive Power, ultimately forming in the process of combination a mass of igneous materials, we may very naturally suppose that these materials represented an external *germ*, corresponding with that from which it was derived, and containing in itself the inherent powers and forces which were essential to develop all subsequent creations.

By employing the inductive method of reasoning and tracing causes from their visible effects, we shall be confirmed in the conclusion which has been expressed in this connection. From the fact, then, that the earth and all other planets with which men have any acquaintance, are discovered to possess a spherical form, we may conclude that the materials of which they were primarily composed were in a *liquid state*, inasmuch as no solid and compact substance could ever naturally assume this figure ; while, on the other hand, it is precisely the form into which a liquid mass whose particles are free to move among themselves, would be necessarily molded by a revolution upon its axis. The characteristics presented by the earth in the flattening of the poles, and the fullness at the equator, serve to confirm the same truth ; for the only way in which this peculiarity can be rationally accounted for, is to suppose that the whole body was originally in a state of fluidity, subjected to the action of the inherent forces created by its revolving movement. But again, from the fact that the great centers of the solar systems of the universe which are termed suns, constitute the innate sources of light and heat ; and also that the earth, which is the representative of other planets, contains within its heart, according

to the opinion of geologists, those central fires which are the obvious *remnant* of what primarily composed the entire substance of this body, we arrive at the important fact that the original matter of which the worlds were created, was not only liquid, as we have before seen, but was also of a fiery, or igneous nature. To gain a more vivid conception of this condition, let us suppose that the present structure of the material world were resolved into its primitive elements ; let us conceive that the innumerable suns which fill the immensity of space, with all their attendant planets and revolving satellites, should, by some unaccountable impulse, rush from their orbits, fly to one common center, and there, being melted by the consuming breath of Omnipotence, should flow together in one vast and all-expanded ocean of liquid fire,—thus forming a mighty burning sun, whose magnitude no human thought can define, and whose brightness no human eye could bear. This, if the earthly mind has the capacity to comprehend such a result, would represent the component matter of suns and systems.

From the substance here referred to were made the first sensible advances toward the grand end to be attained, which was organization and order. This was the immediate and tangible basis on which the structure of the Universe was built, and in this is represented the union of all those more refined elements, from which the streams of life and harmony have flowed. Let it be understood that this ocean of liquid flame was pervaded and actuated by that eternal principle of motion which existed in the very being of the Supreme Intelligence. Through the constant operation of this principle, the great mass of unrefined materials was moved and convulsed with a force and grandeur which can not be conceived. Then, as a necessary

consequence of this internal movement, the component parts of the igneous mass were constantly assuming different and changing relations with regard to each other. Ultimately those portions which were related by the ties of affinity, were drawn together into a compact and condensed form ; and this form, being intensified and rendered positive by the concentration of kindred elements, was repelled and thrown off from the great mass as a blazing sun. Then this body, being pervaded by the same principle of motion which actuated the original mass, was caused to undergo a similar process of evolution, by which still smaller bodies were created to attend their parent-sun in its unmeasured course. It should be noticed that, in each instance of evolution, the worlds were thrown off from their primary sun by the force of an *electrical repulsion*, and this corresponds to what is termed the *centrifugal* force in astronomical science ; but having been repelled to a certain distance in space, which distance depends on the size and density of the sun or planet in relation to its primary, the worlds thus repelled were held in their position, and bound to the body from which they sprang by the force of a *magnetic attraction*, which corresponds to what is commonly termed the *centripetal* force ; and so, on this principle, and by the action of these two forces, the planets, suns, and systems of worlds that make the heavens so glorious, were caused to revolve, each in its turn, around a common center.

The worlds or suns which were primarily evolved from the Parent-Body, were, of course, in relation to the latter, as mere sparks or atoms ; and when, as regards the earthly idea of number, an infinity of these worlds had been created, there would still remain in the original mass materials for the forma-

tion of other innumerable universes. So, for an eternity of time, the process of creation was carried on, and mighty systems of worlds were ushered into space, and yet the great Fountain from which they sprang was unexhausted. Indeed, it is not too much to assert that, from the bosom of the same flaming substance which dwells in the unseen depths of immensity, suns and systems are still being born ; and this assertion is confirmed by the established fact that occasionally new worlds, springing from some far off and invisible source, suddenly burst upon the view of the admiring astronomer, and take places among their sister orbs. And thus ever, as the ages of endless time roll away, is the mighty birth of the Universe continued. There is no limit to a process which had no beginning in time. The very thoughts become lost in its contemplation amid a boundless infinity. Soaring far beyond the limits of earth, the spirit may roam into the depths of space ; and with every advancing step it meets with new worlds, new systems, and new glories, ever stretching out before its view and filling the inconceivable expanse, until at last, beholding no end which it may hope to reach, it falls, mute and dazzled, as in the presence of Infinite Power ! Expression is insufficient to convey any appropriate idea of the greatness, the grandeur, and immensity which are thus presented, and the soul can only indulge in a delirious dream of infinitude, without the power to embody one suitable thought of the dazzling glory that shines upon the brow of God. Thus those who imagine that the earth is the only theater of human action, which is especially and peculiarly favored with the Divine presence, are residing as it were on the outskirts of an almost illimitable creation—a creation which is too deep for the human mind to

fathom, and too wide for its most expanded thoughts to traverse.

But the subject of the evolution of worlds in which may be viewed the grand, progressive birth of the Universe, requires a somewhat more detailed elucidation than that which is given in the foregoing comprehensive survey. Minds which have studied deeply the philosophy of Nature, will readily comprehend the fact that the sun of the solar system is still a mass of burning substance, and that this is the parent of the earth and other planets which revolve around it. This body has a nearly perfect correspondence with the vast primary central Sun, from which all the suns of the firmament have been evolved. And in this analogy is presented an important truth, which will serve to explain the entire mystery which has been so long enthroned in the heavens. The original Sun was a combination of the primitive elements; it was the condensation of what primarily existed in an invisible and intangible form, and, as we have seen, it surrounded the sublimated essence of the germinal Spirit, as the external clothing and embodiment of the Divine Brain. Yet the essence of the Divinity was diffused throughout every portion of this chaotic matter, and constituted the principle of motion which was implanted in all its depths. And, moreover, the primitive outbirths of this essence—in other words, the refined elements of *magnetism* and *electricity*, were also caused to pervade the expanded whole, forming the basis of the gross combination of elements, and giving such direction to its movements as would be indicated by their own innate and legitimate tendencies.

With this fact in view, it is easy to comprehend the causes that produced the original evolution of worlds. Let it be

noted that, in a certain philosophical sense, magnetism is the principle of *affinity*, while electricity is the principle of *repulsion*. What is signified by this remark, is simply as follows : magnetism forms, as it were, a connecting link between one body and another, or between different portions of the same body, binding them together by the power of an innate attraction, which attraction results from a chemical union among the particles of this substance ; but on the other hand, electricity in certain conditions manifests a repelling force when brought in contact with the same fluid in corresponding conditions,—as, for instance, it is shown by scientific experiments, that two bodies positively charged with electricity will have a tendency to repel each other and fly off in straight lines from any given center. Now by a constant operation of the magnetic force, certain portions of the vast ocean of flame before alluded to, were drawn together through affinity so as to form a comparatively dense body ; and this, by means of the same attractive power, becoming positively charged with the electric element, was naturally repelled and thrown off in a straight line from the original mass, rushing and whirling through the deep of space with an unimaginable velocity. In the first stages of its progress this body appears like a flaming comet, dragging in its course a long and fiery trail, and seemingly plunging, aimless and ungoverned, into an unfathomable abyss. But if we could view this body with the vision of the spirit, another appearance would be presented. We should then find that, though it may have passed over a distance of thousands and millions of miles, it still maintains a connection with the great source of matter from which it was evolved ; for we should observe that there were subtile and delicate, yet powerful

threads of magnetism flowing with it in its outward course, and uniting it, as with strong and indissoluble ties, to its parent-body. By the influence of these magnetic threads, the velocity of the flaming mass is gradually lessened, while its course is turned from the straight line of simple motion. Then, after a long and indefinite period, an equilibrium becomes established between the projectile and attractive forces—or, to employ more suitable terms, the electrical repulsion and magnetic attraction are made equal ; and by the power of both these forces combined in harmony, the created body progressively assumes a spherical form, and is caused to commence and continue a circular movement around the burning throne of Omnipotence.

In these remarks may be viewed an illustration of the manner in which the suns of the firmament were primarily evolved. But it should be remembered, as it is a self-evident truth, that the bodies which were thus thrown off into space, were endowed with the same general nature, and governed by the same specific tendencies, as were manifested by the original mass. The subtile elements of magnetism and electricity, moving and controlling by their agency all grosser elements, still continued their peculiar and legitimate workings. Therefore, in the course of ages, the blazing suns which were born from the first repository of matter, gave birth in turn to bodies of lesser magnitude ; and these again were the cause of producing others of still inferior size,—and this was done by means of the same principles and forces which were employed in the primary creation. And as the motion of the first great sun was circular, in accordance with the harmonious movements of Divine wisdom, so the motion of all bodies which were evolved from

this, including suns, planets and satellites, partakes of the same character, these ever revolving with an undisturbed order around the far-distant and superior Center on which they are all dependent. Hence we arrive at the interesting fact, that the entire structure of the Universe is one complete solar system, that its movements describe a series of perfect circles, and that its center is a majestic Sun, which enshrines the inmost soul of God.

How beautiful, how sublime, and glorious, are all these wide-spread creations! Inconceivable in number, and seemingly boundless in extent, they shine like gems on the bosom of the all-pervading Life. Beauty, harmony, and perfection reign supreme. Worlds on worlds, systems on systems, governed by definite and established laws, move in silence on their majestic course, and there is no jar, no confusion or discord, to disturb the voiceless music of the spheres. And as the soul looks up to those shining orbs—as it listens to the wondrous story of their birth—as it contemplates their number, their magnitude, and extent, it may gain exalted and truthful conceptions of the Divine nature and economy, and learn wisdom from the unerring lines which are traced by the Almighty hand. From the radiant sky, though it be enwrapt in eternal silence, there flows down a divine revelation—a spirit-language, which falls with celestial sweetness on the senses of the soul. No written revelation of the Divine existence—no verbal description of the handiwork of God, could be made so impressive and powerful as those living witnesses, and that still, small voice. How elevating and peaceful is the influence which they impart, and yet how grand the contemplations to which they lead! Here is contained the confirmation of the soul's most cherished

faith ; for who can view the countless worlds in the firmament—who can read the unchanging laws by which they are governed—who can behold the sublime order and harmony with which they move in their endless circles, and say within his heart there is no God, or feel his soul unmoved with reverence for the wisdom of the skies ? It is here—in the vast creation—that we may find the truly *sacred volume*, whose characters of light reveal the principles of wisdom.

CHAPTER VIII.

PROGRESSIVE DEVELOPMENTS.

FROM the views presented in the preceding portions of this volume, it will be perceived—and on this point the writer would most strongly insist—that creation was a gradual and progressive work ; that it resulted, not from the direct interposition and instantaneous operation of Almighty power, but rather from those natural, established processes which were developed from the inherent laws and tendencies of original matter. The supposition that all the majestic worlds of the universe were brought into being, as it were, in a moment, by one imperative command of the Almighty, it would seem can scarcely be entertained by the reasoning mind. *This, let it be observed, is not the method in which God works.* While it is freely acknowledged that Deity is omnipotent in the performance of his will, it is evidently impossible that He should act inconsistently with his own nature, or that he should pursue any course different from that method which is the natural and eternal expression of his own mind. Now all the evidence which can be obtained from the present order of Nature as to the peculiar mode of His operation, clearly shows that every

result is accomplished—every effect produced, by the progressive action of established, invariable laws. Since, then, there is no proof that the Divine Being, who is immutable in his nature, has ever changed his mode of action in relation to the universe, it is clear that the obvious method by which all spheres and existences are now governed, represent also the beautiful process by which they were first brought forth from the womb of Chaos.

The same important principle of progressive development which was manifested in the original formation of worlds, is exhibited also in the creation of other and higher forms of matter which appear upon their surfaces. While the worlds themselves may be regarded as *primary* productions, the various bodies which are developed on their superficies may be classed as *secondary* and *ultimate* productions. But it is an interesting truth that, throughout the entire range of natural developments, the same general laws and processes are instituted in all cases, and made subservient to the end required ; and so the same universal principles are made to apply to the secondary as well as to the primary creations, and the same manifestations of progressive growth are witnessed in the vegetable and animal productions of the planets, as in their own formation, evolution, and harmonious unfoldings. It would be doing injustice to the general subject of this volume, if the writer neglected to refer particularly to the progressive developments which are carried forward on the surfaces of worlds, subsequently to their separation from the parent-sun. This indeed is a theme which has superior claims on the attention of the human mind, and is capable of being investigated and understood in the light of reason, though it should lead the thoughts back

even through the clouds of flame that enveloped the chaotic elements.

To illustrate this part of the subject, it will be proper to confine our attention wholly to this planet, since this may be considered as an appropriate index to, and example of, the various corresponding developments, which are taking place on other planets that exist in similar conditions. When first derived from its parent-source, the earth necessarily partook of a liquid and igneous nature, and was consequently in a condition entirely unsuited to the production of any of the objects that now adorn the expanse of Nature. For ages the globe remained a barren and uninhabited waste, on whose surface life, beauty, and intelligence had as yet no birth. Propelled by the projectile force which it received from the sun, it rolled through space as an immense ball of fire, over which Death and Chaos seemed to reign supreme. And yet even in this crude and undeveloped mass were contained the germinal elements of all higher forms, which needed only appropriate conditions to be brought forth to a glorious perfection. In the lapse of time, therefore, which embraced a period of many centuries, the earth having thrown off in dense emanations a portion of its internal heat, and its surface being thus subjected to a cooling process, it began to assume a more dense and compact form ; so that ultimately, the principles of motion, association, and progression being in constant operation, all the present superior developments of the primitive substance were caused to be unfolded, resulting in the existence of minerals, vegetables, animals, and man.

The reader should understand that these several developments were not all produced at the same time, but at different

successive periods. Even the grossest mineral could not have been formed in a sea of liquid fire ; plants could not have been born without an appropriate soil to nourish them ; animals could not have existed without the previous growth of plants, and man never could have appeared on the earth's surface without the former creation of all these lower forms ; so that the several kingdoms or departments of Nature as they are now viewed, represent so many successive gradations, or series, which must have occupied at least several centuries. Here may be observed the introduction of that sublime order which now forms a marked and beautiful characteristic of the works of creation. Instead of a confused, irregular, or convulsive gathering of the elements essential to form the higher organizations of matter, we behold only a steady and gradual unfolding of the several kingdoms of Nature, in accordance with the same established principle by which the oak is developed from the acorn, or the rose from its tiny bud. Every thing was created in its own appropriate time and place. It was necessary that the lowest, rudimental forms should undergo a preparatory process of refinement, before the higher order of animate creation could be developed ; and this, also, in obedience to the same unvarying law, was made to pass through the ascending stages of advancement, until at last Man, who is the king and priest of Nature, was brought forth to worship in this mighty temple.

I am aware that the presentation of these views will necessarily oppose the mythological revelations of antiquity ; especially the doctrine which teaches that this earth, and all the myriad worlds that light the realms of space, including the varied animate and inanimate objects that exist upon the globe, were created in precisely six natural days, composed of twenty-

four hours each, and that God, having labored for this space of time, became weary, and rested on the seventh day. But this doctrine, though it has been incorporated with the popular teachings on the subject of Cosmogony, is in itself unsupported by any principle of reason, and is wholly unwarranted by the revealments of geological science. The fact should not be overlooked that several of the most eminent and candid geologists in this country and in Europe, have given it as the result of their investigations, that the work of creation must have occupied a much longer space of time than is usually allotted to this process. Among these may be mentioned Mr. Faber, a learned English writer, who expresses the opinion, that, from various circumstances, including the discoveries of modern physiologists, it is clearly proved, "that the six demiurgic days, instead of being nothing more than six natural days, were each a period of very considerable length," embracing at least six thousand years. Another author, whose opinion on this subject is entitled to consideration, is Professor Siliman, of this country, who "sees a necessity in the mechanism of the earth, for extending the days of creation to periods of time of indefinite length." "It is granted," says this author, "that Moses might have understood the word (day) according to the popular signification, and that this sense would be the most obvious one to every mind *not informed as to the structure of the globe*. At the same time he clearly expresses the opinion that, in the light of geological researches, the usual interpretation of this term as applied to the process of creation, is wholly inconsistent; and he remarks, "According to the popular understanding, the transition and secondary mountains, with their coal beds, plants, and animals, were formed in two or

three natural days, by physical laws, which is *incredible because it is impossible*." Being thus instructed by the revealments of Science, as well as by the teachings of Reason, the reader will see that the construction of the Universe from the chaotic materials previously existing, was not an instantaneous birth of form and order, but rather a series of progressive developments, which was established in strict accordance with the principles existing in the Supreme Power.

It is to be observed that all things in the world of matter were caused to undergo a process of sublimation and refinement, and that all the myriad forms which were here primarily developed, became the illustrations and representatives of progress. And when the grand design of creation is definitely understood, the fact will be perceived that all the varied objects of the material world had an indwelling tendency to attain higher and still higher degrees of perfection, unto the development of a perfected and individualized structure. In the mineral was manifested simply the general principle of motion, without the presence of any of the higher qualities which belong to organized existence ; but even in this—angular and imperfect as it was—was contained a power of development which was manifested in unfolding the higher form of the vegetable,—and thus the primary principle of the grossest substance is seen to be that of refinement and organization. But the vegetable illustrated the same prominent principle in a more sensible manner, by taking up, as it were, the chaotic materials of the earth and molding them in such order and precision as to form a complete structure of organized life. In the animal a still superior development was manifested ; and here the motion and life which were the attributes of the vegetable king-

dom, were crowned with a more exalted quality which resulted from, and was dependent upon, a more perfect organization. Then standing on the very summit of Nature's pyramid—with upright form and majestic soul—was at last produced the human being, representing the highest and most perfect development of matter.

But the writer is not satisfied to base this reality on what may be regarded as an unsettled theory or a fanciful speculation. The great truth which is here presented has its foundation in the undeniable facts of Nature, as contained in the primeval history of the earth. To these facts it is necessary that we should now recur, that we may discover in them the wondrous methods and processes by which the work of creation has been carried on. Accordingly in this connection, for the purpose of presenting a more detailed and satisfactory history of the progressive developments of the earth, it is deemed appropriate to introduce the following graphic account—taken from *Sharp's Magazine*—which will be found to possess intrinsic interest, while it serves to confirm our previous conclusions:—

“ Hundreds of thousands of years ago, the earth now so busy and full of life, rolled on its ceaseless course, a vast, desolate, and sterile globe. Day and night succeeded one another, and season followed season, while yet no living form existed, and still the sun rose upon arid, verdureless continents, and hot, caldron-like seas, on which the streaming vapors and heavy fogs sat like an incubus. This is the earliest period of which we glean any positive record, and it is probable that previous to this era the universe was in a state of incandescence, or intense heat, and that by the gradual cooling of the globe, the external surface became hard, and formed a first crust, in the same manner

that molten lead, when exposed to the cold air, hardens on the surface. The vapors which previously floated around this heated mass, in like manner became partially condensed ; and gradually accumulating in the hollows, formed the boiling seas, which, in after ages, were destined to be vast receptacles teeming with life.

“ How long such a period continued, it is impossible to say, and were we even able to number its years, we should in all probability obtain a total of such magnitude as would render us unable to form any accurate idea of its extent. Our ideas of time, like those of space, are comparative, and so immense was this single period in geological history, that any interval taken from human records would fail to present an adequate idea of it.

“ As might be expected, this era was marked by vast and violent convulsions ; volcanos raged and threw up molten granite, earthquakes heaved and uplifted continents, seas were displaced and inundated the land, and still the earth was enveloped in vapor and mist arising from the high temperature, and the light most probably penetrated only sufficiently to produce a sickly twilight, while the sun shot lurid rays through the dense and foggy atmosphere. Such a world must have been incompatible with either animal or vegetable life, and we accordingly find no remains of either in the rocks which belong to this early period ; their principal characteristics is a highly crystalline appearance, giving strong presumptive evidence of the presence of great heat.

“ After this era of desolation and gloom, we enter upon what is technically termed the ‘ transition period ;’ and here we begin to mark the gradual preparation of the globe for the reception

of its destined inhabitants. The change is, however, at first very slight, and there is evidence of frequent convulsions and of high temperature ; but the action of fire appears to have declined in force, and aqueous agencies are exerting themselves. The earlier portion of this formation is rendered peculiarly interesting by the fact, that during it the most ancient forms of life sprang into existence. It is true that merely a few species of shell-fish, with some corals, inhabited the depths of the ocean, while the dry land remained untenanted ; nevertheless, humble and scanty as they were, we can not fail to look with interest on the earliest types of that existence which has subsequently reached such perfection in ourselves.

“The presence of corals shows, that although the transition seas had lost their high temperature, yet they retained a sufficient degree of heat to encourage the development of animals requiring warmth. These minute animals possess the remarkable property of extracting from the elementary bodies held in solution in the waters, the materials for forming new rocks. To the coral animalculæ or polype we owe much for the vast limestone beds which are found in every part of the world, and many a vessel laden with the riches and productions of the earth, finds a grave on the sunken reefs that are the fruit of its labors.

“As ages elapsed, and the universe became better adapted for the reception of life, the waters swarmed with zoophyte and corals, and in the silurian strata we find organic remains abundant ; shell-fish are numerous and distinct in form, and in some instances display a very interesting anatomical construction. As an instance, we may mention the Trilobite, an animal of the crustacean order ; the front part of its body formed a large,

crescent-shaped shield, while the hinder portion consisted of a broad triangular tail, composed of segments folding over each other like the tail of a lobster ; its most peculiar organ, however, was the eye, which was composed of four hundred minute spherical lenses placed in separate compartments, and so situated that, in the animal's usual place at the bottom of the ocean, it could see every thing around. This kind of eye is also common to the existing butterfly and dragon fly, the former of which has thirty-five thousand, and the latter fourteen thousand lenses.

“ Continuing to trace the history of this ancient period, we reach what is called among geologists the Old Red Sandstone age. The corals, and the shell-fish, and the crustacea of the former period have passed away ; and in their place we find fishes ; thus presenting to us the earliest trace of the highest order of the animal kingdom—Vertebrata. The plants in this system are few, and it would seem as if the condition of the world was ill adapted for their growth. Another peculiar characteristic of this era is the state of calm repose in which the ocean appears to have remained ; in many rocks the *ripple mark* left by the tide on the shores of the ancient seas, is clearly visible ; nevertheless, considerable volcanic action must have taken place, if we are to believe geologists, who find themselves unable to account otherwise for the preponderance of mineral matter, which seems to have been held in solution by the waters.

“ We now pass on to the Carboniferous period, and a marked change at once strikes us as having taken place. In the previous era few plants seem to have existed ; now they flourished with unrivaled luxuriance. Ferns, cacti, gigantic equisetums,

and many plants of which there are no existing types, grew, and lived, and died in vast impenetrable forests ; while the bulrush and the cane, or the genera nearly allied to them, occupied the swamps and lowlands. This is the period when the great coal beds and strata of ironstone were deposited, which supply us with fuel for our fires, and materials for our machinery. The interminable forests that grew and died in the lapse of centuries, were gradually borne down by the rivers and torrents to the ocean, at whose bottom they ultimately found a resting-place. A considerable portion of the land, also, seems to have been slowly submerged, as in some cases fossil trees and plants are found in an upright position, as they originally grew.

“There is no period in geological history so justly deserving of examination as this. To the coal beds then deposited, Great Britain in a great measure owes national and mercantile greatness. Dr. Buckland, in speaking of this remote age, remarks in his *Bridgewater Treatise*, that ‘the important uses of coal and iron in administering to the supply of our daily wants, give to every individual among us, in almost every moment of our lives, a personal concern, of which but few are conscious, in the geological events of these very distant eras. We are all brought into immediate connection with the vegetation that clothed the ancient earth, before one-half of its actual surface had yet been formed. The trees of the primeval forests have not like modern trees undergone decay, yielding back their elements to the soil and atmosphere by which they have been nourished ; but treasured up in subterranean storehouses, have been transformed into enduring beds of coal, which in these latter ages have been to man the sources of heat and light, and wealth. My fire now burns with fuel, and my lamp is shining

with the light of gas derived from coal that has been buried for countless ages in the deep and dark recesses of the earth. We prepare our food and maintain our forges and furnaces, and the power of our steam engines, with the remains of plants of ancient forms and extinct species, which were swept from the earth ere the formation of the transition strata was completed. Our instruments of cutlery, the tools of our mechanics, and the countless machines which we construct by the infinitely varied applications of iron, are derived from ore, for the most part coëval with, or more ancient than the fuel, by the aid of which we reduce it to its metallic state, and apply it to innumerable uses in the economy of human life. Thus, from the wreck of forests that waved upon the surface of the primeval lands, and from feruginous mud that was lodged at the bottom of the primeval waters, we derive our chief supplies of coal and iron, those two fundamental elements of art and industry, which contribute more than any other mineral productions of the earth to increase the riches, and multiply the comforts, and ameliorate the condition of mankind.'

"This may be justly styled the golden age of the pre-adamite world ; the globe having now cooled to a sufficient temperature to promote the growth of plants without being injurious to them, is for the first time clothed in all the rich verdure of a tropical climate. Doubtless the earth would have presented a lovely aspect, had it been possible to have beheld it—the mighty forests, unawakened by a sound save that of the sighing of the wind ; the silent seas, in which the new-born denizens of the deep roamed at will ; the vast inland lakes, for ages unruffled but by the fitful breeze—all present to the mind's eye a picture of surpassing grandeur. The creatures that existed,

though differing from those of the previous age, were still confined to the waters ; as yet the dry land remained untenanted. The fishes give evidence of a higher organization, and many of them appear to have been of gigantic dimensions. Some teeth which have been found of one kind, the *Megalichtys*, equal in size those of the largest living crocodiles.

“There is one peculiarity respecting fossil fishes, which is worthy of remark. It is that, in the lapse of time from one era to another, their character does not change insensibly, as in the case of many zoöphytes and testacea species, on the contrary, abruptly and at certain definite intervals. A celebrated geologist has observed, that not a single species of fossil fish has yet been found that is common to any two great geological formations, or that is living in our own seas.

“Continuing our investigation, we next find the fruitful coal era passing away ; scarcely a trace of vegetation remains ; a few species of zoöphytes, shells, and fishes are to be found, and we observe the impression of footsteps, technically called *ichnites*, from the Greek *ichnon*, a footmark. These marks present a highly interesting memento of past ages. Persons living near the sea shore must have frequently observed the distinctness with which the track of birds and other animals is imprinted in the sand. If this sand were to be hardened by remaining exposed to the action of the sun and air, it would form a perfect mold of the foot ; this is exactly what occurred in these early ages, and the hollow becoming subsequently filled by the deposition of new sediment, the lower retained the impression, while the upper one presented a cast in relief. Many fossil footmarks have been found in the rocks belonging to this period.

“It is evident from the fact of footmarks being found, that creatures capable of existing on dry land were formed about this time, and we accordingly find the remains of a new order—Reptiles. These animals, which now constitute but a small family among existing quadrupeds, then flourished in great size and numbers. Crocodiles and lizards of various forms and gigantic stature, roamed through the earth. Some of the most remarkable are those which belong to the genus *Ichthyosaurus*, or fish lizard, so called from the resemblance of their vertebrae to those of fishes. This saurian, Dr. Buckland describes as something similar in form to the modern porpoise: it had four broad feet, and a long and powerful tail; its jaws were so prodigious that it could probably expand them to the width of five or six feet, and its powers of destruction must have been enormous. The length of some of these reptiles exceeded thirty feet.

“Another animal which lived at this period was the *Plesiosaurus*. It lived in shallow seas and estuaries, and would seem from its organs of respiration, to have required frequent supplies of fresh air. Mr. Conybeare describes it as ‘swimming upon, or near the surface, arching its long neck like the swan, and occasionally darting down at the fish which happened to float within its reach.’

“This reptile, which was smaller than the *Ichthyosaurus*, has been found as long as from twelve to fifteen feet. Its appearance and habits differed from the latter materially. The *Ichthyosaurus*, with its short neck, powerful jaws, and lizard-like body, seems admirably suited to range through the deep waters, unrivaled in size or strength, and monarch of the then existing world; the *Plesiosaurus*, smaller in size and inferior

in strength, shunned its powerful antagonist, and, lurking in shallows and sheltered bays, remained secure from the assaults of its dangerous foe, its long neck and small head being well adapted to enable it to dart on its prey, as it lay concealed amid the tangled sea-weed.

“This has been called by geologists the ‘age of reptiles’; their remains are found in great numbers in the lias, oolite, and wealden strata. These creatures seem to form a connecting link between the fishes of the previous era and the mammalia of the Tertiary age; the Ichthyosaurus differed little from a fish in shape, and its paddles, or feet, are not unlike fins; the Plesiosaurus on the contrary, as its name denotes, partook more of the quadruped form. Dr. Buckland, in describing it, says: ‘To the head of a lizard it united the teeth of a crocodile; a neck of enormous length, resembling the body of a serpent; a trunk and tail having the proportions of an ordinary quadruped; the ribs of a camelon, and the paddle of a whale.’ Besides these animals we find the Pterodactyle, half bird and half reptile; the Megalosaurus, or gigantic lizard, the Hyheosaurus, or forest lizard; the Geosaurus, or land lizard, and many others, all partaking more or less of affinity to both the piscatory and saurian tribes.

“Passing now to the period when the great chalk rocks which prevail so much in the south-eastern counties of Great Britain were deposited, we find the land in a great many places submerged; the fossil remains are eminently marine in character, and the earth must literally have presented a ‘world of waters’ to the view. Sponges, corals, star-fish, and marine reptiles inhabited the globe, and plants, chiefly of marine types grew on its surface. Although, however, a great portion of

the earth was under water, it must not therefore be supposed that it returned to its ancient desolation and solitude. The author whom we last quoted, in speaking of this subject, says : 'The sterility and solitude which have sometimes been attributed to the depths of the ocean, exist only in the fictions of poetic fancy. The great mass of water that covers nearly three-fourths of the globe, is crowded with life, perhaps more abundantly than the air and the surface of the earth ; and the bottom of the sea, within a certain depth accessible to light, swarms with countless hosts of worms and creeping things, which represent the kindred families of low degree which crawl upon the land.'

"This era seems to have been one of peculiar tranquility, for the most part undisturbed by earthquakes or other igneous forces. The prevailing characteristic of the scenery was flatness, and low continents were surrounded by shallow seas. The earth is now approaching a state when it will be fit for the reception of man, and in the next era we find some of the existing species of animals.

"It is worthy of observation, that at the different periods when the world had attained a state suitable for their existence, the various orders of animal and vegetable life were treated. In the 'dark ages' of geological history, when the globe had comparatively lately subsided from a state of fusion, it was barren, sterile, and uninhabited ; next, the waters having become cool enough, some of the lowest order of shell-fish and zoöphytes peopled them ; subsequently, fishes were formed, and for ages constituted the highest order of animal life ; after this we enter on the age of reptiles, when gigantic crocodiles and lizard-like forms dwelt in fenny marshes, or reposed on the

black mud of slow moving rivers, as they crept along toward the ocean betwixt their oozy banks ; and we now reach the period when the noblest order of animal life, the class to which man himself belongs, Mammalia, began to people the earth."

In this primeval history of the earth is contained a beautiful illustration of the principle of progressive development ; and the thought will be naturally introduced in the mind of the reader, that the series of gradations which are here explained, must tend toward some grand ultimate, which may be viewed as representing the use and design of creation. The same law of progress which develops the vegetable from the mineral production, also developed the animal from the vegetable ; and the same law is likewise sufficient to unfold Man from the inferior orders of being. Hence, as the rock, the plant, or the animal were not separate and independent creations, but were the result of a natural development of the earth, so Man himself was not formed out of the dust of the ground by the special action of the Creator, but was an ultimate form, standing on the lofty pyramid of being, toward which all other forms are aspiring, and with which they are all in some degree connected. Nature thus presents a vast and mighty scale, in which all the variety of unfolding forms are caused to occupy an appropriate position ; and in this scale the soul may behold the wonders of that Wisdom, which, in a ceaseless and harmonious spiral ascension, bears all forms and beings toward the pure atmosphere of the Divinity.

The design of this volume does not include a specific and detailed account of the creation of Man ; but enough has already been said to disclose the true principles which were

involved in his development. If Deity did not stretch forth his hand, or issue a special mandate, to create the minerals of the earth, the flowers of the field, or the various animals that inhabit the land and sea, then we have no reason to conclude that He exercised any miraculous power, or, to be explicit, a power which is above the laws of Nature, in the creation of Man. Neither does the existence of Man on the earth present in itself any more a miracle, than the existence of any inferior being ; and it is as easy to conceive that he forms the ultimate link in the chain of development, as that other beings of less exalted nature are intermediate links in this chain. It is admitted that Man is possessed of glorious and godlike powers—that he occupies a position far superior to the brute, and has within him a principle of intelligence which claims a relation with the Divine Mind. But this admission does not destroy the connection which must subsist between him and all the lower orders of creation—it does not place him aside from, or make him independent of, the regular and systematic unfoldings of Nature ; but it rather shows that in him is contained the final embodiment of material elements, and the divine expression of their interior life. Man is in himself a miniature universe ; the forces, essences, and elements which made the worlds, are all concentrated in his perfected constitution, and in his birth upon this planet was exemplified the same general principles which primarily gave form and being to the suns and systems of space.

The constitution of the existing Universe reveals the established order of its unfolding. There is an ineffaceable impression of the original Power in all the variety of material forms, and a record of the degrees and states of being through which

they have passed, has been written in unmistakable characters on the bosom of the wide-spread Creation. And the one great lesson taught in all things is that of progressive development. Forms which have arisen from chaos to a state of beauty and perfection, have left their marks on the upward pathway along which they came, and they manifest their relations to, and dependence upon, all the inferior grades and states of being. The mind may therefore perceive in the chain of connection which binds the Universe in one grand structure, the innumerable and unbroken links of unfolding, which were necessary to make this chain complete. Suns, planets, and satellites—minerals, plants, and animals—motion, life, sensation, and intelligence, all display, in their several progressive spheres, the systematic gradations of refinement through which all matter has been carried. Accordingly it is found that these gradations, existing now as the evidence of primary unfoldings, form the parts of a vast and almost incomprehensible system, each of which is essential to the harmony and perfection of the whole. To use the language of a true philosopher,

“From Nature’s chain whatever link you strike,
Tenth or ten thousandth breaks the chain alike;
And if each system in gradation roll,
Alike essential to the amazing whole,
The least confusion but in one, not all
That system only, but the whole must fall.
Let earth unbalanced from her orbit fly,
Planets and suns run lawless through the sky;
Let ruling angels from their spheres be hurled,
Being on being wrecked, and world on world,
Heaven’s whole foundations to its center nod,
And Nature trembles to the throne of God.”

Now to suppose that the several departments of the cosmical structure were special and independent creations, would involve no necessity for concluding that there exists between them any necessary connection or dependence ; but if these are regarded, as they should be, as so many successive developments of matter, having been created gradually in a progressive order, then it will be easy to appreciate the fact which really exists, that they are all united in one indissoluble chain of being. Hence, according to the evidence presented in the settled order of Nature and in the relation which subsists between its various departments, it will be wise to recognize in all surrounding creations the erection of one ascending scale, that reaches from the gross earth to the summit where Man is seated on his throne of power.

How perfect, how harmonious, and how divine are all the arrangements of the Universal Temple ! Sweet breathings from the Soul of All, are diffused and expanded through every particle of the material world ; and the power of the attraction which dwells therein, leads upward and forward the great multitude of living and unliving forms, in the direction of that *end* in the human body which corresponds with the *beginning* in the Eternal Soul. Creation is but one continued series of progressive developments, extending thus from the Divine Brain to the germ of the human being, and all the intermediate gradations in this series are so many necessary steps, without which the end could never be attained. In all that is below Man may be viewed the essential parts which were employed in the formation of his complete organism. Every thing manifests an aspiration to attain the position which he occupies, and all look up to him as the crowning work, in which the

outbreathing love, will, and wisdom of God have found their finite embodiment. And is there not here a key which will unlock the mysteries of creation? By understanding the principle of progressive development, and by comprehending the end toward which that development tends, may we not discern the law, the use and purpose of all existences? Yes. The true philosopher needs only this general basis, in order to descend into the veiled regions of the great Arcana, and unravel the secrets which have been long buried in its depths.

In the light of such views, the philosophy of creation is disrobed of the mists and shadows of mythological theories, and stands forth in the beautiful sunlight of eternal Truth. The conclusions arrived at, though they are not consistent with the long-cherished opinions of theologians, are to be regarded as the legitimate results of a rational investigation into the principles and revelations of Nature. Reasoning from the existing effects which are every where apparent in the Universe, the mind is capable of taking an analogical, if not a direct view of the causes that were originally in operation. It is true that it can not comprehend all which is embraced in the stupendous work of God, since to do this would require a power equal to that of Omniscience itself. Indeed the subject embraces a field of thought which is illimitable in extent, and may never be entirely explored by the human mind. Yet moved by the inspiration which is ever flowing down from the spiritual heavens, the seeking soul may enjoy sublime and expanded contemplations in relation to the origin, constitution, and laws of the mighty structure of Creation, and attain to a perception of beautiful and exalted truths which are interwoven with the very elements of existing things. There is no more

fruitful or attractive field of investigation than Nature. If minds on earth would attract the divine thoughts of God ; if they would commune with the invisible reality, and feel the breathings of the pervading Spirit, they must worship in the courts of that sanctuary which is hallowed with the presence of celestial Love, and is replete with instructions which are divine and eternal

CHAPTER IX.

STRUCTURE OF THE UNIVERSE.

FORMS of beauty adorn the azure sky and rest on the wide-spread bosom of the earth. And all are filled with the essence of the Parent-Spirit—all reveal the action of his divine intelligence, and all are warmed and illuminated by the breathings of his exhaustless love. Nature in all its parts is a representative of the Divine will, and an embodiment of the Divine thoughts. When the mind desires to know what God thinks and purposes, let it look forth on the existing structure of the Universe, and let it investigate the laws and uses of the material creation. The Divinity is revealed in all his works, and if these works were more interiorly and comprehensively viewed, the revelation would serve to elevate the human soul to a sphere of spiritual illumination, where the very nature and movements of the First Cause would be perceived and appreciated. That which exists in the external world has a perfect analogy with that which has being in the interior world, since the one is simply a correspondential effect from the other. To investigate, therefore, the causes which primarily operated in the spiritual sphere to produce physical results, it is not neces-

sary, as might be supposed, to go back to some very distant period in former ages, because the effects which proceed from those causes are continually in existence, and from these effects the line of induction extends unbroken to the original Source of being. Consequently the structure of the Universe itself will reveal its own origin—the harmonious principles which are at work in all its parts, will disclose the forces by which it was brought forth into form and order, and the depths of interior life where the Divine Essence lives, and breathes, and moves, will unfold the primitive substance from which the Whole was born.

In contemplating the works of creation, extending as they do into the distant fields of immensity, and containing within their sphere the infinitude in which thought itself becomes lost in adoration, the human mind may well shrink from the task of investigating and comprehending the entire realm of being presented to the mental conceptions. Yet the Universe with all its sublime and inconceivable glory, is one of the principal mediums through which the Divinity speaks to the human spirit; and its beautiful unfoldings, material and spiritual, are the treasures of celestial knowledge to which the mind on earth should ever earnestly aspire. To examine the Universe in a clear and rational light, it is necessary that the soul should attain not only an elevated, but an *interior* position, from which it can look forth on the operations of Nature as the external manifestations of divine principles, which are seen and comprehended by the inward perceptions. It is impossible to reach the realities of the Universe by gazing on its vast expanse with the outward eye. In this manner only a feeble and exceedingly limited conception can be obtained of those

realms of being which seem to expand into infinity. Hence Science, with all its vast discoveries and important revelations, has thus far presented to the world but a small and insignificant portion of the temple of Nature; for while it could gather fragments of truth from the dark forms of earth, and search out some of the laws that govern the shining orbs of night, it could not extend beyond these into those ever-expanding fields of space which only the vision of the soul itself can visit, and it could not penetrate beneath them into the regions of the invisible world, where the life and light of God are hidden from the perceptions of sense.

The Universe must be considered in two aspects; the first giving a view of the realm of material substance as revealed to the outward organs of the mind—and the other presenting the realm of spiritual substance as comprehended by the vision of the soul. Both of these views unfold an apparent infinity, but that of the former is the infinity of space or extent, and that of the latter is the infinity of life or depth. When, therefore, the mind has wearied itself in endeavoring to comprehend something of the immensity of the Universe in an external point of view, it has still to look within each particle of the worlds over which it has traveled, and find in this inner temple of the Divine Mind, another and still deeper universe. That which sense could comprehend, though it could roam over the expanse of all material worlds, would be but the mere *surface* of creation which is bathed only with a transient light, and is decked with forms that change and die. The human mind, then, must endeavor to expand its conceptions into a still deeper sphere of thought than that embraced in the immensity of creation; it must penetrate the world of invisible life—invis-

ible to the eye, but revealed gloriously to the soul ; it must go down beneath the fading objects of the material Universe ; it must contemplate the minute atoms—the refined elements of which these are composed, and then it must descend still further into the arcana of Nature, and investigate the spiritual essences and divine principles by which the universal whole is sustained, animated, and moved.

Yet the great truth must now be impressed, that both the outward Universe and its interior life—the world of matter and the world of spirit, are, strictly and analytically speaking, *one* substance. This truth may scarcely be recognized by the superficial mind, since to the outward view the Universe seems to be composed of many different substances, while the realm of the spirit is supposed to be entirely diverse in its nature from all these. But to arrive at the truth which has been expressed, it is necessary to investigate the elementary constitution of existing forms. These forms in their organic state do not represent the ultimate of matter. The outward structure which is visible to the eye, does not manifest the primitive substance of which this is composed. All things may be resolved into their component elements ; and when we look within the external organism, we find that it is composed of inconceivably minute particles—that these particles are formed from still more refined and subtile elements, and that these elements may be traced back to the spiritual essence, which exists as the original source of all gross and visible matter. When, therefore, the mind would consider the nature of all existing substance, it must regard this not in the light of its outward appearance, but in the view which the soul may obtain of its primitive and constituent elements ; and when these elements are contem-

plated in the light of their original source, flowing as they must from one great central Essence, it will be seen that, since they proceed primarily from the same origin, the substances which may be formed from these, however diverse in their apparent and tangible form, are really and intrinsically one. Therefore does the Universe present a grand and beautiful unity, even in its most diversified and complicated structures ; and so the whole established system of things is one harmonious Effect, proceeding from one Cause, and tending toward one End.

The human mind can never comprehend the immensity of the revolving systems that roll in space. It can never entertain more than the shadow of the reality which no finite thought can embrace. Yet an expansive and comprehensive view of the Universe, will embrace the inconceivable whole as a sublime unity ; and instead of parts and fragments—worlds and systems, may be beheld the perfect and united structure that enshrines the Divinity. So on the wings of the ideal the soul may soar away through the vast regions of matter, and with the strength of its expanded powers it may grasp the whole in one sublime conception, as the embodiment of a divine Principle. And this concentrated idea—this grasping as it were the whole of creation in one view, unfolds to the mind the great truth which it could not otherwise comprehend, that Nature is one united and complete organism, comprehending in its constitution the innumerable parts which no thought can trace, and containing within its structure the essence of an organized Spirit which is the inmost soul of matter. It is impossible to obtain any suitable idea of creation by looking merely at the parts of which it is composed. The perceptions of the mind might extend from sun to sun—they might reach from

system to system, and thence pass on through the realms of the vast ether, and the end would still be as far away as when the journey was commenced. But let the soul rest serene in its majesty ; let it stretch forth its powers of thought and perception to grasp the complete organization of Nature in one view, and then shall it behold the great realities of space as a beautiful thought daguerreotyped on the soul.

What, then, is the Universe but the form of God ?—what are all its refined essences but the atmosphere by which He is surrounded—what are all its subtile and vitalizing fluids but the medium through which He acts upon and moves the worlds, and what are all the visible substances that crowd the realm of matter but the most exterior portions of his vast organism ? Therefore may we find God embodied in creation. Within the hidden regions of the invisible, where the vision of the eye may not penetrate, his seat and throne are established ; and from this deep center flow out the streams of the divine life through all the throbbing arteries of Nature. But the Deity is not to be confounded with the Universe. The one is the living and all-animating Soul ; the other is the moved and ever-changeful Body. Connected, it is true, are God and Nature, as the human spirit with its physical organism ; yet this relation presents the important reality, that creation is but the negative and passive production that moves beneath the will of the positive and eternal Soul. Hence to conceive truly of the Universe, it must be regarded as an entity under the control of the Divine Power, whose parts are governed and regulated in harmony, by the subtile instruments of the Supreme Will.

This view of the Universe is one which is grandly simple and truthfully sublime. Amid the diversity of surrounding forms

and elements, it presents Creation in the light of a beautiful and perfect unity—a unity which embraces the two-fold realms of matter and spirit, and which comprehends innumerable degrees of refinement and perfection, reaching from the outermost surface of the material world to the sphere of the animating and divine Soul. How grand and majestic is this mighty harp of many strings ! And how melodiously rolls the anthem of creation through the deep of space ! God whispers to the soul in all his works. From the great temple which is not made with hands—where even silence itself is voiceful with divine love—there issues a never-ceasing flow of melody, which descends into the recesses of the listening spirit. Thus the Universe is the one perfect and living instrument, through which the thoughts of the Divinity are breathed into the hearts of his children, and by which they are led up into a higher and purer sphere of spiritual communion.

CHAPTER X.

THE ALPHA AND OMEGA.

THE Great Spirit lived when time was not measured by days and years. He rested in the shining depths of an illimitable sphere ; and yet He rested not, for action was a law of his being, and sleep came not over his eternal thoughts. And there was no darkness where the smile of the Great Spirit was diffused, but in that smile was a living and immortal radiance ; yea, it was itself the glory that streamed forth from the unfading Sun. A boundless, infinite expanse of shining substance which men call space, surrounded the Eternal Mind ; and this was the home—the sphere—the world, of the One who was uncreated. Then thoughts as circles of light revolved around the germ of the omniscient Soul, and these thoughts corresponded to the systems of worlds which came forth in the fields of space as their external expression. But what are the thoughts of a Being who has lived in all the past ? Can mortals comprehend their vastness ? Nay. For behold, the most enriched and expanded souls of earth are only as sparks that fell from the shining atmosphere of God. The mind of the Uncreated is composed of millions on millions of those germs that make

the central magnets of human souls ; and the regular, harmonious, and circular movements of these living germs around the central, superior Essence, constitute the thoughts of Deity.

Therefore God was the first—the Alpha—in whom was concentrated and embodied all the elements and principles which were essential to the unfolding of the glorious worlds that shine on the brow of Heaven. But He was not destined to reside alone in his vast and illimitable sphere. As like tends to produce like—as the flower begets the flower—as the plant reproduces the plant, and as all the animate and intelligent beings on the earth generate and give existence to other kindred beings, so the Great Spirit, as the Alpha of all thought, mind, and consciousness, contained within his nature those immutable tendencies which resulted in the production of finite intelligences,—and these were the ultimate—the end—the Omega of existence. Power resided in the eternal substance of God, and this power was the cause which produced all external and visible effects ; but these effects contained within them the undeveloped germ of an ulterior creation, which was to be unfolded in the great laboratory of Nature. The mind therefore must look at results beyond the mere exterior birth of the Universe, in order to comprehend and appreciate its full significance. There is a glory in this process which is not visible to the superficial observer—which is not seen by those who dwell solely on the plane of outward effects—and which can be only revealed to the mind that has the requisite strength and daring to penetrate the shadowy veil of matter, and seek the grand ultimate which is enshrined within the inner sanctuary of being.

Thoughts of the spring-time are woven into visions of beauty,

and the mind sees trees, and flowers, and fruits, as ideal pictures. But the mind is not content to dwell alone on beauty, and it is not thoroughly satisfied with the most beautiful landscapes which are hung in the chambers of memory. It inquires, what is the use—the design—the ultimate of all these things? And so when the soul contemplates the works of God,—when it looks up to the heavens and admires the span-gled and glittering robe of Night—when it realizes that the stars are suns, and that suns are the centers of mighty systems of worlds, and that all these systems are dependent on a still mightier and more majestic center, it is not contented to rejoice in the splendor, to bask in the glory, or to reverence the magnitude of these works, but there is a yearning within to know the purpose for which they were created—the end which they are made to subserve. It is evident that there was a design in their existence, and this design can not be supposed to be comprehended in their visible glory or harmonious movements. Surely there is an end beyond this, for the attainment of which the worlds were born. Let the mind retire within itself—let it enter a sphere of thought and contemplation where it will not be dazzled or blinded by external glories, and it will be able to comprehend the fact that the end was contained in the beginning—that the ultimate must be a reflection of the producing cause. And this principle will unfold the truth in which the soul may deeply and eternally rejoice, that while the Divine Spirit is the Alpha, the human spirit is the Omega of existence.

Nothing can be more useful and attractive to the enlightened understanding, than to trace the operations of the Creative Cause in Nature, and discover the intimate and beautiful rela-

tions which all things maintain with the human spirit. While the Universe is really a combination of those primitive elements which were unfolded from the bosom of the Divinity, it is pervaded in every part by the subtile and sublimated essence from which it was primarily derived ; and this essence, containing the very ambrosia of divine life, has an innate aspiration and tendency toward the perfect individualization of the soul in man. Hence a constant struggle is going on between this essence and the grosser materials with which it is mingled, for the attainment of this superior and independent position. It is this which constitutes the principle of motion in the mineral, the principle of life in the vegetable, the principle of sensation in the animal, and the principle of intelligence in the human being. This essence tends toward a circular and spiral movement, because this is the movement which it has originally in the Divine Brain ; and so in its progress to this end, it molds the matter which it pervades into ever-higher and ascending forms of beauty, until it attains in the human spirit the harmonious form of motion to which it naturally aspires,—presenting thus a perfect reflection of the Original Mind.

Thus it will be seen that the birth of the Universe was necessary, that this might be succeeded by the development of the human being, and the birth of the godlike soul. The soul is the child of God—it is that living and immortal image of the Father, toward which his thoughts are ever tending ; and this soul, being an ultimate creation, is capable of comprehending all that is beneath its own lofty sphere of being. Nature is employed only as a means in the unfolding of this divine form. Worlds, with all they contain of a material nature, have no glory to equal that which proceeds from and surrounds the hu-

man spirit. It is a deity which is born to reign in triumph over the expanded realm of matter, looking upward for life and strength to the great Deity from whom it sprang. And this spirit is filled with the essence of immortality—it is attracted toward the great Magnet of the Universe, and so it is destined to advance in the shining pathway of beatitude, and to unfold in purity beneath the light of the Spiritual Sun. Therefore the vast system of Nature was not formed in vain, since through this as a medium has been developed a being, in which are destined to be repositied the joys of wisdom, the peacefulness of harmony, and the delights of celestial love. But wonder, O mortal, at the great Omega which is thus presented—wonder when the Divine life and image are felt within the depths of thy being ; and when thou hast contemplated the Universe in its mighty birth—when the shining heavens bend above thee as a vail of glory, reflecting in their calm grandeur the brightness of the Eternal, then look down into the troubled heart of Humanity, and see there, beneath all its gloom, the germ of a soul more radiant than the stars !

CHAPTER XI.

THE CONCLUSION.

NATURE clearly demonstrates the fact, that the birth of the Universe comprehended the various processes and operations whose continuance sustains this majestic temple from age to age. And these processes and operations are shown to be established and unvarying, from the fact that they are based on the unchanging qualities of the substances with which they are connected ;—so that by the things which are visible, and by the hidden currents which stream through the myriad arteries of Creation, the contemplative mind may be introduced to a knowledge of the laws and forces which gave being to the constellations of the heavens. The theological conception of this subject is defective, because it is not based on this broad and substantial platform. Instead of embracing the evidence which the Universe itself presents of its own origin, it makes itself wholly dependent on the mythological tales of antiquity, and rejects the beautiful lessons which are constantly repeated by all living forms. This is the grand mistake of all man-made theology ; and the soul that trusts thus blindly to the teachers of earth, without listening to the voice of Nature's own Divinity,

does a wrong to the godlike powers which it innately possesses, and becomes deaf to the instructions which the Great Teacher is ever breathing down from his shining throne.

As the Soul of the universe existed eternally, no mind can rationally affirm that this Soul can ever change ; and if it be true, as it must be, that this is the original basis and source of being, then all elements, materials, and formations that now exist, have been rolled out by the same unvarying process through all past eternity. So far, therefore, as any period of time is concerned, there was, strictly speaking, no beginning, but the beginning can be found only in the Divine Mind, and that Mind is eternal. It is here alone that the soul can properly rest in its contemplation of the origin of being ; and since in this beginning were contained the elements of all ultimate productions, so also were here embraced the immutable and uncreated principles by whose natural operation all forms were caused to exist. In view of this fact it may be seen that the love, will, and wisdom of the Divinity, which may be supposed to be primary agencies in the work of creation, were simply the definite, harmonious, and unvarying tendencies of the Divine *substance*, which were established from eternity ; and in this case it follows that there can be nothing supernatural, miraculous, or even special in those wondrous methods of Deity which conduct the unending developments of the Universe. Time was in the past as time is now, and God has been in the eternity of by gone ages, as He will be in the endless cycles of the future. The birth of the Universe, therefore, is not a transitory or limited process, but an eternal one—the measure of creation is not confined to any number of days or years, but covers the inconceivable expanse of all time ! No force or prin-

ciple that was ever in operation, has been destroyed ; all the energies which were at any period put forth by the Divine Being are in exercise at this moment, and the sublime work of creation is continued through the action of that living Substance whose movements can never cease. So the realm of matter is being constantly peopled with ever-new and ever-changing forms, while the great Spirit-Fountain from which they issue, remains the same forever !

This, then, is the prominent conclusion which may be derived from the principles presented in this volume. The discerning mind will perceive that it is based on the deep foundations of Nature, though it will affect, if admitted, in the most fatal manner the cherished doctrines of the prevailing theology. Yet what is so dear as *truth* to the human soul ?—what among all theories and doctrines is so really valuable as those divine and changeless principles which are the very expression of the Deity himself ? Truly, the thoughts of God are more beautiful and wise than the thoughts of men ; and the teachings which are whispered by the earth and heavens—which are breathed from the flowers or descend in the glory of the starlight, are more to be sought and cherished than all that human minds may invent. Let the reader, therefore, seek to be wise in the wisdom which has its source in God, its sanctuary in Nature, and its throne in the developed soul.

*But the question of reality
is that still going on*

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